Vet Loses Legs, Awarded $36,000

Pittsburgh, Pa. Courier

PHILADELPHIA—Because both his legs were cut off by a Reading train last Aug. 31, 39-year-old Charles Brown, a war veteran of the ETO, was awarded $36,000 by a Federal jury last week in his suit against the Reading Railroad company.

Lonnie Buckhalter Inherits $45,000

(40) The Call

Kansas City, Mo.

Lonnie Buckhalter, 2019 Brooklyn Ave., will inherit $45,000 on his 31st birthday, April 27, according to a letter he received from an aunt in New York last week. Fri. 3-7-47

Buckhalter is a veteran of World War II, and has been employed in the post office here for one year.

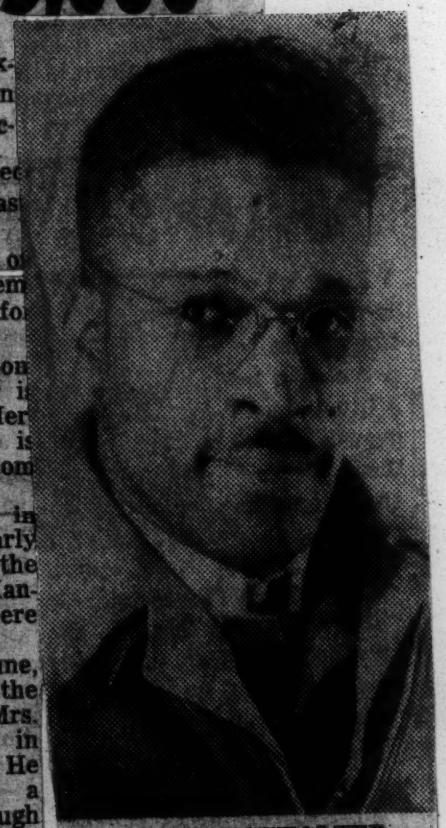
Buckhalter is the son of Lonnie Buckhalter Sr. His mother is dead. He has one brother, Herbert Harrison Buckhalter, who is serving with the army and whom he has not seen since 1940.

The young man was born in Chicago and has travelled nearly around the world and over the United States. He has been in Kansas City two years, coming here from Los Angeles.

In explaining his good fortune, Buckhalter said he was left the money by his grandmother, Mrs. Martha Buckhalter, who lived in West Palm Beach, Florida. He was to have received $150 a month to pay his expenses through medical school and at the completion of his studies, was to receive $12,000 on his 21st birthday, which amount was to have been used to equip an office as his ambition was to be a outstanding surgeon. Fri. 3-7-47

When quite young, Buckhalter, gave up college to be with his brother in Chicago, and subsequently travelled extensively, taking jobs here and there over the country. He worked his way up from a cook to an electrical engineer on one job in Arizona.

Mr. Buckhalter plans to leave soon for New York where he expects to receive the money. He will visit in Columbus and Cleveland, Ohio enroute.



LONNIE BUCKHALTER

Husband Given Only $100 Sues for $100,000 Estate

Afro-American
Baltimore, Md.

LOS ANGELES—Declaring that Mrs. Callie A. Brunson was mentally incompetent when she made her will, Davis Brunson, her 84-year-old husband, last week filed suit to void the document, which cut him off with a $100 bequest and left the bulk of his wife's approximately $100,000 estate to Mrs. Callie Washington, her niece. Sat.

Mr. Brunson, who charges that his niece unduly influenced his wife before her death, states in his suit that most of the money was accumulated by his wife and him during the 11 years of their marriage. 11-13-47

The trial has been set for Nov. 12. Meanwhile, the property is being administered by the Security First National Bank.

Other beneficiaries under the contested will include Dr. and Mrs. L. L. Robinson, with whom Mrs. Washington lives; Bishop W. H. Washington and his Bethel Church of Christ.

The Robinsons, who say that they do not know why they were remembered, were left $2,000; Bishop Washington, $250, and the church, which Mrs. Brunson had joined in recent years, $500.

The widower was formerly a contractor and successful farmer in Riverside. He was his wife's second husband. Her first was Simon Alexander, who left a large estate when he died in 1925.

Mrs. Brunson, who had been in ill health for almost two years, died in May.

Party For A Negro Millionaire

(40) Calif.
Florida Tattler

CHICAGO—How would YOU go about thowing a party for a Negro Millionaire?

Los Angelas hotel owner Horace P. Clark made the party he gave for Washington, D. C.'s millionaire Negro gyneclogist Dr. William Goodloe his "last fling" according to a picture story in December Ebony. The blowout took place on the West Coaster's spacious lawn, lasted from 4 o'clock Sunday afternoon until daybreak Monday morning.

Jacksonville, Fla.

Stage and screen stars were in attendance as well as professional and society leaders from all races and from all over the nation. 200 balloons were strung up for the festivities according to Ebony's story and over 350 out-of-town guests alone attended. The salad for the guests in itself took over three hours to prepare. SAT. 11-29-47

Clark also threw open the doors of his wine cellar and guests raided his precious stocks of champagne and other rare wines. It was definitely Clark's last fling however, and Ebony quotes him as saying:

"After this party, all my excess money goes to organizations".

Fields' Housekeeper Gets $2,500 Legacy

Defender Chicago, Ill.
Calif. (40)

HOLLYWOOD (ANP) — Mrs. Adele Vallory Clines, housekeeper of the late W. C. Field, white movie star, was bequeathed $2,500 of the comedian's $800,000 estate, according to published stipulations of his will last week.

Fields left the bulk of his estate in trust for his brother and sister, with a provision that it evenually be used for "white orphan boys and girls where no religion will be preached."

Fields was criticized sharply for his drinking of alcohol by the Women's Christian Temperance union, who branded him as one of the worst influences in America on young people. Only $20,000 of the $800,000 was designated for his widow and son, W. Claude Fields Jr., his will revealed.

Citrus Grower Leaves Estate Of $100,000

Pittsburgh, Pa. Courier
Sat. 3-15-47

OVIEDO, Fla.—An estate conservatively appraised at $100,000 was left by Prince Butler Boston Sr., pioneer citizen of Seminole County. He died at a local hospital Feb. 26. A stockholder of the Citizens Bank of Oviedo, Mr. Boston was also a citrus grower and real estate owner in this vicinity.

He was born in Waverly, Ga., in 1871, and came to Oviedo sixty-one years ago.

The deceased is survived by his widow and eight children.

Mr. Boston was funeralized on March 4, from Antioch Missionary Baptist Church. Sat. 3-15-47

Pioneer Florida Citizen Leaves $100,000 Estate

(40) Chicago Defender Chicago, Ill
Sat. 3-22-47

OVIEDO, Fla.—An estate appraised at $100,000 was left by Prince Butler Boston Sr., pioneer citizen of Seminole County who passed away at a local hospital on Feb. 26.

A stockholder of the Citizens Bank of Oviedo, Boston was also a citrus grower and real estate owner in this vicinity.

Born in Waverly, Ga., in 1871, Boston came to Oviedo 61 years ago. In 1891 he married his present wife, then Miss Julia C. Johnson, in Hawkinsville, Ga., and to this union 10 children were born. Two preceded him in death.

Boston was baptized into Antioch Baptist Church by Rev. Amos Lassiter, and served faithfully for 60 years as a member. During this time he served 45 years as deacon, 54 years as superintendent of the Sunday school and 40 years as trustee of Hungerford School in Eatonville. Sat. 3-22-47

Survivors are his widow, three daughters, Mesdames Angie B. Douglas, Sanford and T. C. Beard, North Carolina, and Miss Corinta S. Boston, Somora, N. C., and five sons, Dr. A. V. Boston, Virgie, Ky.; Roy, Ovieda, Fla.; Lawton K. Lillington, N. C.; Prince A. Jr., Baton Rouge, La., and Cecil W., Daytona Beach, Fla. Sat. 3-22-47

Boston was a member of the NAACP and a number of civic and religious organizations. Funeral services were held at Antioch Missionary Baptist Church.

NEED MORE NEGRO HOME OWNERS

ONLY 23 out of every 100 Negro families own their homes according to the 1940-44 statistics of the United States. Negroes accupied 3,156,545 dwelling units but owned only 719,188 of them. That is less than 22.8 per cent. Christian Index, Jackson, Tenn.

More Home Owners in the West

Negroes living in the West owned 33.4 per cent of their homes; in the South 24.1 per cent and in the North 17.6 per cent. Thurs. 9-4-47

Higher wages, better living conditions and enjoyment of civic rights probably accounts for the highest percentage being in the West. Furthermore, the West is being newly developed, cheaper homes can be bought or built than in the North.

Negroes also enjoy higher wages, civic rights, and better living conditions in the North. But most of them go to the cities where they reside in large apartment buildings. Since the war and the above statistics were compiled, the percentage of Negroes buying apartment buildings and high property in the northern cities as greatly increasing. 40 gen

Negroes in the North are not buying or building homes as much as they could. In Illinois, Negroes occupy 103,747 units but owned only 16,742 units, 16 per cent. A recent survey of Chicago estimated that just the Negroes on the South side of Chicago spend approximately 27 million dollars a year for liquor!

Six Million Tenants in South

Contrary to common opinion, most of the Negroes in the South do not own their homes. The 1940-44 U. S. Census Bureau reported that Negroes occupied 2,386,775 dwelling units but owned only 576,028 of them. There were 9,904,619 Negroes living in the South. Approximately 6 million Negroes are living in rent houses and tenant quarters. Christian Index

Many thousands of these houses are dilapidated cabins on tenant farms; others are "shot gun" shacks (3 small rooms lengthwise) without conveniences crowded in towns and southern city slums. Jackson, Tenn.

How Church Leaders Help Thurs. 9-4-47

The pastor can have much effect in influencing members to purchase homes—one pastor in the North, Dr I. S. Pinkett of Chicago Heights, Illinois, stated about 8 per cent of his members owned their homes when he began his pastorate there. As a result of his personal insistence and assistance more than 46 per cent now own their homes and others are preparing to buy or build.

Ownership of land is still a basic factor in the economic phase of our society. Home ownership increases the social, political and civic status. If the members of a church own their homes the Church can be assured of a more stabilized membership. People do not quickly forsake or leave homes they own.

Pastors and church leaders will be making a valuable contribution by counseling and urging their members to buy homes. It would probably be helpful for them to quietly but not publicly inquire concerning members they could influence in buying homes. Owning a home not only benefits the individual but the church community and the Race. 9-4-47 Thurs.

NOTES AND PERSONALS

Died. The Rev. T. A. Amos of Palestine, Texas. Dr Amos pastored many years at leading appointments in Texas. He was greatly loved by members and his comrades. (Reported by Rev. Percy L. Craig.)

Died. The Rev. J. D. Hodge, 91 of Arcadia, La. Dr Hodge was the oldest minister in the Louisiana Conference. He served successfully wherever he was sent and was loved as a pioneer in that conference. (Reported by Rev. G. W. Smith.)

Dustin' off the N.L.W.

(40) gen.

By LUCIUS C. HARPER

Where Has All This Money Gone?

Defender, Chicago, Ill.

IT WAS WAY back in 1905 when I was quite a boy that father and I went to old Trinity CME church in Augusta, Ga., to hear a white evangelist, the Rev. Norman B. Wood, lecture. He had written a book: "The White Side of a Black Subject," detailing the progress of our race since slavery. Father bought one and gave it to me to bring home. Two pictures in it struck my fancy. They were heavily bearded men and looked like Santa Claus to me. They were P.B.S. Pinchback, once Negro governor of Louisians, and John M. Langston, Negro congressman from Virginia.

Sat. 12-27-47

That book has remained in my possession ever since; some 42 years. Its pages - 408 - are now very brittle and yellow with age. Lately I scanned it to refresh myself on some ancient Negro history and struck a very interesting chapter on the wealth among Negroes just 32 years after emancipation. (The book was published in 1897). The facts were startling. Here they are as related by Rev. Wood.

"The Negro is neither a tramp, a beggar nor a pauper, but an industrious and thrifty wage earner, and accumulator of wealth. Without including the fifty-six millions the white man stole from him, by bad management of the Freedman's Saving Bank which failed in 1871, the Negroes wealth is now estimated at 265 million dollars. Church property for thirty years' work amounts to 325 millions. Individual fortunes range from 50 thousand up to a million. Following are a few of the wealthy colored men (1897). (40) gen.

Sat 12-27-47

"In Mississippi, John R. Lynch, Natches, is worth $60,000; Ex-Senator B. K. Bruce, owner of two fine plantations, is still richer; Ben Montgomery's sons made $200,000 growing cotton In the cotton district near Pine Bluff, Ark., we find J. C. Corbin worth $75,000 and also Ferdinand Havis. J. C. Jones is worth $100,000 and his brother, Wiley, is worth $250,000. He owns nearly the entire streetcar system in the city, two plantations, a large saw mill, working many hands, and is one of the largest depositers in the city bank. W. B. Jacks, Jefferson Springs, is worth $80,000, Mr. Bowen, Birmingham, Ala., owns two acres in the heart of the business district. Mr. Harris of Mobile is worth $100,000, made leasing barber shops on steamboats just before the war. Wright Cuney, collector of the Galveston port, is worth $150,000. Negroes in Kentucky, Tennessee, South Carolina and Georgia are worth $100,000. In Washington, D. C., John H. Cook and Wil-

Defender, Chicago, Ill.

liam Wormley are the richest colored men. Wormley operates the leading white hotel there. Sat. 12-27-47

"Twelve Negroes in New York are worth from $100,000 to half a million. Two physicians have $25,000 a year incomes. Henry Thomas left $150,000; Dr. McDonald is rated at $150,000; Mr. Roselle of Williamsburg left nearly $500,000; John Tenyoke has $500,000; while Mrs. Gloster of Brooklyn is worth $700,000. In Louisiana there are 32 Negroes worth from $50,000 to $300,000. Deslonde, Antoine Dubuclet, the Jonberts, Dumasis, Macartes and Ex-Gov. Pinchback are in this class. Artistide Mary represents $500,000, owning one of the best blocks in New Orleans,

and the finest home library in the South. There are two Negro millionaires in New Orleans; Francois Delacroix, a skillful tailor, who bought his freedom for $2,000, (He loaned money on the side), and Thomy Lafon, who left a quarter of a million dollars to endow educational institutions, "exclusively for whites". (40) gen.

What have the heirs to these great Negro fortunes done with them? With their college educations and the like, did these heirs do a very poor job in holding them intact? Was this not a splendid beginning just 32 years after slavery? Where has the money gone?

The Booker T. Washington Birthplace Memorial boys let up on the 50¢ piece selling and talked Senator Capper (R-Kan) and Rep. Miller (-Neb) into dropping in bills to take over for them free, Slowe and Carver Halls in D.C. These really fine buildings, government built for housing government war workers, would under these bills be used for "industrial training" under the GI Bill. D.C. Negro leaders are indignant, and are pressing harder for Howard U to get them for domitories and cultural centers. Danger is, whites in and out of Congress like idea of converting only decent places in D.C. into schools to turn out Negro waiters, cooks, domestics, etc.

RALPH McGILL

(40) Ga.
The Atlanta Constitution
Atlanta, Ga. Wed. 6-4-47

Another Sort Of Negro Story

In any great problem there is a certain amount of hypocrisy and political parasites which serve to obscure the basic facts, deceiving many well-meaning people.

Also, there are great emotions. What the sociologists call the "mores," or established "walls" of thought, are present as barriers to any sane and orderly discussion.

That all is true of the Negro problem, a problem national in scope, and only more acute in some of its aspects in the South.

One of the gravest difficulties is that of approach. Too many persons think of the Negro in terms of the rapist, although white rapists are in the majority, or in terms of the vaudeville Negro character, or in terms of the Negro as the police court criminal and thief.

History This is not an isolated phenomena. Boston treated the Irish in the same fashion, as did other cities during the period of great Irish immigration to this country. It has been true of other immigrants as well. For a long time, Americans thought of Greeks in terms of the Busy Bee cafe owner. The Jew has been unfairly caricatured and the Swede still has to live down the memory of the dumb Swede as presented by the American vaudeville stage.

But, the Negro, because of the density of his population, and his beginnings as chattel property, has suffered the most.

I present this, in brief, as an introduction to the other side of it. It is another sort of Southern story. And, I think, timely. The figures are from the U. S. Department of Agriculture.

Negro Farms Negroes in Georgia own 1,024,369 acres of farm land and buildings valued at $23,971,643. This is the largest holding of farm land and the greatest value ever held by Negroes in Georgia at any time of history.

No one five-year period of development matches the one from April 1, 1940, to Jan. 1, 1945.

During that period Negro farms in Georgia increased by more than 10,000. The number of Negro farm operators climbed from 59,132 to 70,411. In the same period Negro farm owners jumped from 10,018 to 12,352.

In 18 of Georgia's 159 counties, Negroes operate more than one-third of the farms. These counties are: Brooks, Bulloch, Burke, Calhoun, Coweta, Early, Hancock, Jefferson, Mitchell, Laurens, Macon, Meriwether, Randolph, Screven, Terrell, Thomas, Washington and Worth.

Owners Nineteen counties have a larger share of Negro owners than tenants, as follows: Appling, Brantley, Bryan, Camden, Charlton, Chatham, Clinch, Glynn, Habersham, Haralson, Liberty, Long, McIntosh, Rabun, Telfair, Walker, Ware, White and Whitfield.

Negroes make good farmers. They are willing to work, for one thing, if there is reason to work. The exploited Negro tenant often had no reason to wish to work beyond what barely was necessary. Given a chance, as all men want, to better themselves, the record shows they will work as hard and as well as anyone else.

These good, hard-working people have gone along doing their job, toiling to better themselves, while a lot of citizens of the State who should have known better, have been thinking in terms of the shiftless Negro ne'er-do-well. Intelligent assistance, and recognition of the real worth of these men and women, would have been of immeasurable benefit to the State and the South. Such a course can still be valuable.

The same is true of the cities, where Negro business men, teachers and just plain job holders, lead lives which are an asset to their respective communities. Wed. 6-4-47

Opportunity It is one of the inexcusable chapters in our current history that the Negro criminal, the Negro left-winger and the Negro eccentric should bring down the avalanche of "social equality" and similar criticism upon the great majority of good, hard-working, decent people, and the charge of "nigger-lover" flung at those who speak out for his just rights.

Despite the violence and the undue humiliations to which the Negro is subjected by thoughtless and sometimes deliberately evil people, the hard-to-uncover fact is that there is real opportunity in the South, especially in the agricultural field.

There is no quick solution, although it can be accelerated. More and more persons of good will come to know that the Negro is not seeking social equality, within the accepted meaning of the phrase, but that what he seeks chiefly is to be treated as a person and to have that protection of law guaranteed him, and the chance to use his skills in a job. As such, he can help us make the South come into its own.

It could be relatively simple. It will grow more easy to handle as industry comes and the jobs increase, removing the handicap of too many applicants for too few jobs. Meanwhile, we can think honestly on it.

Orlando, Fla. Morning Sentinel
July 12, 1947

Church, Home for Aged To Share Negro Estate

ATLANTA [UP] The Second Baptist Church [Negro], and the Mills Memorial Home for Colored People in Savannah, Ga., should divide equally the estate of a Negro woman who died in 1929, The State Supreme Court ruled yesterday. In her will in 1922, Mary Ellen Richardson provided that her estate be divided between the church and an "old peoples' home."

Three of 4 Work for Government

(40) Ga.
Afro-American
Baltimore, Md.
Sat. 7-26-47

Property Includes 55 Acres of Timber Land

CALLED "RICH DICK"

Consistently Refused to Sell His Property

WASHINGTON

Four Washington sisters, three of whom are Government employees, and the other a retired Government worker, will share in a $75,000 estate bequeathed them by an uncle, William H. Price, 87, of Griffin, Ga., it was revealed here this week.

According to Mr. Price's will filed for probate in Griffin on June 23, he named the following nieces and nephew as his heirs:

Mesdames Lillian T. Pace, retired operational analyst, Public Buildings Administration, designated as executrix of the estate; Cynthia C. Macon, clerk, Public Buildings Administration; Annie L. McCamey, clerk, temporarily retired, Public Buildings Administration;

Mary J. Rogers, examiner, Bureau of Engraving, all of Washington; Miss Beatrice E. Tucker, teacher, Atlanta; and the Rev. Thomas B. Travis, Martinsburg, W.Va.

Valuable Timber Land

The property, consisting of a 26-acre home site located on the Dixie Highway, and 55 acres of valuable timber land which have remained uncut for over 50 years, was left to Mr. Price by his father, Richard Price, an expert carpenter.

The owners have been offered $1000 an acre for the 55-acre timberland lush with long sturdy pines and oaks. Sat. 7-26-47

Story of "Rich Dick"

Richard Price purchased the land with money he earned while working in the evenings after working during the day.

His thrift, business acumen and pluck won him the nick-name of "Rich Dick." Despite the limitations of the period, he was able to save a large sum of money.

Aided Church, School

He donated other lands to Macedonia Baptist Church, of which he was an original member, and to the colored public school in his native city.

He steadfastly refused to sell the land in the face of numerous offers.

Negroes Remembered In Rich's Estate

Shares totaling 1,240 were left in the will of the late Walter H. Rich President of Rich's Inc. who died Monday. Mr. Rich, whose will was filed Thursday, left the bulk of his estate to his wife, Mrs. Marjory M. Rich. Besides a legacy destributed in shares to a number of institutions and agencies, his will stipulated that 50 shares will be given to "some eleemosonary institution conducted for the benefit of Negroes."

Charge Perjury In Battle for Abbott Estate

Probe Ordered as Fight for Control Of the Chicago Defender Continues

CHICAGO—Superior Judge Robert R. Crowe, reversing his previous decision to allow a receiver for The Chicago Defender last Tuesday, charged "undue pressure" in a case which "reeks with perjury" in the suit arising out of settlement of the estate left by the late Robert S. Abbott, publisher. Pittsburgh Courier

Refusing to relinquish jurisdiction in the case, Justice Crowe continued hearings until August 11 and ordered the State's Attorney's office to make an investigation of what he termed "five separate attempts to influence the court's decision." Pittsburgh Courier

CALLS FOR BOOKS 8-2-47

Following a stormy session in which the lawyers and witnesses were taken in judicial chambers by Assistant State's Attorney Clement Condy and told that future and more searching action was impending, the books of The Chicago Defender, whose control is one of the main issues in the case, were ordered taken into custody by the State's Attorney for use in his investigation.

The books were brought into court on Tuesday, after Judge Crowe had announced his intention, the day before, of appointing ex-Herald-American Newsman William H. Stuart as receiver for the paper. This decision was reversed when attorney for John Sengstacke, current publisher of the paper and Abbott's heir, threatened to take the case to the Appellate Court and thus end Crowe's jurisdiction.

On Monday Justice Crowe had ruled that the will of the late publisher was "clear" and that the "spendthrift trust" set up under its provisions should not be disolved.

Sues For Control Of Mother's Estate

40 Ill. Defender Chicago, Ill.

L. K. Williams Jr., son of Mrs. Georgia Williams, deceased wife of the late pastor of Olivet Baptist Church, filed a petition in Probate Court this week to have his uncle removed as administrator of his mother's estate. 8-1-47

The uncle, Robert L. Lewis, of 317 E. 32nd st., appointed himself administrator of his sister's estate when Williams failed to have the estate probated within 30 days after his mother's death. Mrs. Williams died Feb. 2. 8-31-47

Henry W. Hammond, attorney for Lewis, declared his client would contest the petition and attempt to prove Williams is "unfit" to be administrator. The estate, including the cooperative apartments at 3115 South Parkway, is valued at $20,000, declared Hammond.

Walker Co. Head Left All to Wife

Afro-American
Baltimore, Md.
Sat. 9-30-47

Distribution to Children Left Up to Her

BROKENBURR NAMED

Willard B. Ransom Named His Assistant

INDIANAPOLIS—Although
will filed in Marion County
Probate Court last week did
not specify, F. B. Ransom, late
manager of the Mme. C. J.
Walker Manufacturing Com-
pany, left an estate of between
$75,000 and $80,000.

Intimates consider this a con-
servative estimate. The will, drawn
in October, 1931, left all stocks,
bonds, bank accounts, real and per-
sonal property to his widow, Mrs.
Lettie L. Ransom. She was also
named executrix and bond was
set at $80,000.

Edward L. Rapol, assistant general manager, named by Mr. Ransom to suc-
ceed him, and Willard B. Ransom
was named to the post va-
cated by Mr. Brokenburr. The two
are attorneys for the estate.

Mrs. Violet D. Reynolds, secre-
tary of the company for 25 years,
was named executive assistant to
the general manager. Sat. 9-30-47

The announcement of these ad-
ministrative changes was made at
a special meeting of the com-
pany's board of directors here
Sept. 16.

Ransom Elected to Board

Mr. Ransom was also elected to
the vacancy on the board
brought about by the death of his
father, it was disclosed. Other
directors are Marion R. Perry, at-
torney; Violet D. Reynolds and
Senator Brokenburr.

Senator Brokenburr is one of
the old Madam Walker original
and is thoroughly acquainted with
her aims and policies. He drew
the articles of incorporation under
which the Walker Company has
been so successfully operated since
its inception. Afro-American

He has been assistant manager
and assistant attorney for this com-
pany from the earliest days of its
history. Senator Brokenburr, the
board and all the officers pledge
no change in aims and policies of
the company. Baltimore, Md.

60 Days for Inventory

Under Indiana law, 60 days are
allowed for an estate inventory, so
not until then will the final estate
figures be known. Mr. Ransom
made no mention of his six chil-
dren in the will because he was
confident that Mrs. Ransom would
distribute what she felt was right
to them. Sat. 8-31-47

Eldest of the Ransom children
is Frank, who works out of the
company's Chicago beauty school.
Next to him is Fred, who is on
the staff of the Lockfield Gardens
government housing project here.

Only girl in the family is A'Lelia,
who is employed in the Library
of Congress in Washington. Wil-
lard B., Harvard Law School grad-
uate and a former deputy attorney
general, who also served in the
Judge Advocate's office in the
Army in World War II, is next.

Robert, the fourth son, is attend-
ing school in Indiana and Clifford,
youngest of the family, is a stu-
dent at West Virginia State Col-
lege.

CHAUFFEUR LEFT $10,000
IN WILL OF HIS EMPLOYER

Henry Lewis last week became
one of the wealthiest chauffeurs
in Indianapolis when he was be-
queathed $10,000 by Mrs. Sallie
E. Coleman, his employer for the
past 40 years. His wife was award-
ed $1,000. The couple was also
given the privilege of living in the
Coleman mansion for the rest of
their lives. Mrs. Coleman was the
widow of William E. Coleman,
industrialist and philanthropist.

Chauffeur Left $10,000 In Will

Atlanta Daily World.

INDIANAPOLIS — (ANP)—Hen-
ry Lewis last week became one of
the wealthiest Negro chauffeurs here
when he was bequeathed $10,000
by his deceased employer for the
past 40 years, Mrs. Sallie E. Cole-
man. His wife was awarded $1,000
through the will. Various other
institutions receive $500 each. The
Lewis's were also given the privil-
ege of living in the Coleman mans-
ion for the remainder of their
lives. Mrs. Coleman was the widow
of William E. Coleman, industrial-
ist, philanthropist, and civic lead-
er. Tues. 9-16-47

Minister's Wife Leaves 4 Houses to Tenants

Courier-Journal 9-16-47

Lexington, Ky., Sept. 15 (AP)—Housing problems ended today for four families living in houses belonging to the late Mrs. J. T. Morrow, wife of a Negro minister. Louisville, Ky.

Probation of her will in County Court disclosed that she left the houses to the tenant families.

The woman also left a $400 scholarship for Lane College at Jackson, Tenn., and 10 per cent of the residue of her $20,000 estate to the National Association for Advancement of Colored People. Jour. 9-16-47

Minister's Widow Wills 4 Homes to Her Tenants

(40) The Afro-American Baltimore, Md. Sat. 18-11-47

Leaves Share of $20,000 Estate to Civic Group, $400 for Lane College Scholarship

LEXINGTON, Ky.— Four tenants, who were bequeathed homes in which they live; Lane College of Jackson, Tenn.; and the NAACP were named beneficiaries in the will of the late Mrs. Elnera Maxwell Morrow of this city.

The will, left by the widow of a Methodist minister, disposes of an estate valued at $20,000. In it a niece, Mrs. Marie J. Jackson, is also left a house, a $1000 bond, and all of Mrs. Morrow's household goods and personal property.

Other Beneficiaries Named

Tenats left homes which each has occupied longer than 10 years and addresses of the properties are: 18-11-47

Mr. and Mrs. Mack Byrd, house and lot at 578 Thomas St.; Mr. and Mrs. Holly Brown, another at 342 Ohio St.; Mr. and Mrs. James McGee, third at 580 Thomas St.; and Mr. and Mrs. George Harlin, fourth at 585 Ohio St.

Lane College was bequeathed $200 for a scholarship fund and the Morrow Library. Ten per cent of the estate will go to the NAACP after other bequests are made.

Several Get Cash

Other gifts are:

Mrs. Lydia Turpin, $200; Mrs. Ethrose M. Page, Mrs. Florence Morrow, Mrs. Evelyn M. Hunter, George M. Miller, George Carter, Shirley Li Cecil, and Eliza Bradford, and Theron Jackson $50 each;

Malaby M. Byrd and Mrs. Ella Rogers, $50 each; and Mrs. Mary [illegible]

NOT ONE PERCENT OF NEW ORLEANS NEGROES EARN $3,000 PER YEAR

(40)

NEW ORLEANS — Only three-tenths of one percent of the Negroes of New Orleans have an earned income of $3,000 per year, the Senate and House Joint Committee on Housing was told here last week. The low income of the Negro population, 50 percent of which lives in substandard homes, was advanced by Daniel E. Byrd, executive secretary of the local NAACP, as the reason why private enterprise hesitates to build small homes (averaging "well above $6,000" in cost) in the Negro neighborhood. 11-15-47

Cat-Loving Recluse Leaves $100,000 Estate; Will Written on Tablet Paper

(40) md. Afro American Baltimore Md. Thurs 5-17-47

Eccentric Seamstress Who Lived in Basement Made Own Repairs of Her Property Holdings

BALTIMORE

An eccentric seamstress, who lived in a basement with a colony of dogs and cats, and scribbled her will on tablet paper, left a fortune, estimated at $100,000, to her husband.

The deceased recluse was Mrs. Ada Briscoe, 68, who died on April 10. Her only survivor and heir to the estate is Robert L. Briscoe.

Valuable residential property in the Madison Ave. sector, including the $12,000 home at 2425 Madison, where she lived, is included in the fortune, still to be declared officially by court inventory.

Explains Animal Love

A veteran church worker in her younger days, the late Mrs. Briscoe once explained her love for cats and dogs to a neighbor with these words: "Other people have lots of relatives to care for them. My dogs and cats love me just like children, aunts, uncles, sisters and brothers love their relatives."

The basement apartment in which she made her home was a web of partitioning, which she erected herself. It also housed her dogs and cats which oftimes numbered as many as 10.

Mrs. Briscoe was a familiar figure about Northwest Baltimore, sometimes seen on a roof doing a repair job, or painting the front of store property she owned.

Beloved by Neighbors

She was a favorite of the majority of young people in her neighborhood and during the war there was seldom a young man in the locality who left for the service without telling her goodbye.

Mr. Briscoe, listed by the Orphans Court as only survivor, also inherits by a brief will written on ordinary tablet paper under date of Sept. 14, 1942.

It stated: "I bequeath all my property whether real, personal or mixed, to my husband, Robert L. Briscoe." The document also named Mr. Briscoe as executor, without bond.

Mr. Briscoe is reported to be employed as a butler in the Baltimore suburbs. Sun 5/17 47

White Man Wed To Negro Can't Inherit Her Realty

Courier-Journal
Louisville, Ky.

Jackson, Miss., June 24 (AP)—A white man who married a Negro in Chicago cannot inherit her property in Mississippi, Chancellor V. J. Stricker ruled here today. Wed. 6-25-47

He held that the property which belonged before her death to the Negro woman should go to her relatives here. Its value was estimated at approximately $25,000.

He gave as the reason for his ruling a Mississippi law which holds that any marriage is illegal if one of the participants is white and the other has blood which is at least one eighth Negro or Mongolian. Wed. 6-25-47

In the suit, Alex D. Miller, who married Pearl Mitchell in Chicago in 1939, sought property she had owned here. It included a business building, two residences, and several smaller structures.

Holds Race Bars Inheritance

Miami Herald

JACKSON, Miss., June 24 (AP)—Alex D. Miller, a white man who married Pearl Mitchell, a Negro, in Chicago cannot inherit her property in Mississippi, Chancellor V. J. Stricker ruled here today. He held that the property which belonged to the Negro woman before her death should go to her relatives here. Its value was estimated at about $25,000. In his ruling Judge Stricker cited a Mississippi law which holds that any marriage is illegal if one of the participants is white and the other has blood which is at least one-eighth Negro or Mongolian. Thurs. 6-26-47

Large Estate of Deceased Harlem Realtor Willed Solely to Widow

Afro-American Baltimore, Md.
40 Sat. 4-19-47

5 Brothers, Sister Excluded From Share in Property Which May Total $250,000

NEW YORK — The will of Fred D. Dickens, long regarded as one of Harlem's wealthiest real estate dealers, filed in Surrogate Court last week, revealed that his widow, Mrs. Effie A. Dickens, was named sole beneficiary of his estate.

The estate of Dickens, who died on Feb. 23, contains more than 20 pieces of valuable uptown property and cash amounting to some $65,000. When appraised, it is expected to total $250,000.

Albert E. Wilson Eastman of the law firm Hannibal and Eastman, attorney for the widow, would not confirm the size of the estate, referring to the fortune as "more than $10,000 and considerably large."

Brothers Left Nothing

The will, dated Aug. 17, 1942 directed among other things that the just debts of the deceased and his funeral expenses be paid as soon after his death as was practicable.

Although Dickens, who several years ago was Tammany Hall leader of the 11th Assembly District, has five brothers and a sister, nothing was left to them under terms of the will. Sat. 4-19-47

The only mention of blood relatives included in the will was a reference in which a brother, Clyde, would receive two-thirds of the estate; and another brother, Eugene, one-third, should Mr. and Mrs. Dickens be killed accidentally, at the same time.

Have 2 Weeks to Contest

All the brothers, Mr. Dicken's sister, Mrs. Inez Gumbs; Thelma Floyd Dickens, niece; and Willie Dickens, nephew; were cited in the instrument to show cause within two weeks why it should not be probated.

The widow and her attorneys are expected to proceed with an official appraisal of the late broker's vast holdings if none of the relatives appear to contest the will.

Queens Leads in Home Ownership

Afro-American
40
- Urban League Makes Baltimore, Md.
- Realty Survey of N.Y.

Sat. 6-21-47

NEW YORK — Almost a third, 31%, of the homes occupied by colored residents of Corona, Flushing, Jamaica and other sections of Queens County are owned by the occupants ,according to a survey made by the Urban League of Greater New York.

The second highset borough in percentage of homeownership is Richmond (Staten Island) where 11% have their own homes, with Brooklyn third, 8%. Fewer own homes in Manhattan (Harlem) than in any other part of the city, only 0.4% and The Bronx is a little better with 2%, it was found.

Another highlight of the survey was the report of employment and health which concluded with the following: Sat. 6-21-47

"Low earning power, poor housing conditions and irregular employment among colored residents are reflected in poor health and high mortality rates as compared with the city as a whole."

SEEK RELATIVES OF LATE BERT WILLIAMS

40 Daily World - Atlanta, Ga.
Sat-8-2-47

NEW YORK — (ANP) — A sizable sum of money is awaiting relatives of the famed Bert Williams, Ziegfield comedy star and luminary of "Williams and Walker," one of the greatest theatrical teams ever to grace the stage in America. The money reresents accrued royalties on records which Williams made during his heyday. Eli Oberstein, Room 5222, 30 Rockefeller Plaza, New York 20, New York, can arrange for payment to bonafide relatives. He had no brothers and sisters. His mother died early. What relatives he had on his father's side is uncertain.

Bert Williams, as he was known to the thousands who regarded him as the greatest comedian ever to appear here was really Egbert Austin Williams. He was born in Nassau, Bahamas Islands, in 1870 and died in New York, March 4, 1922. In 1895 he joined George Walker in a partnership which lasted until the latter's death in 1909. They made the name "Williams and Walker" famous throughout the English speaking world.

Among their shows were "The Policy Players," "Bandana Land," "Abyssinia" and "Mr. Lode of Koal." These were the real forerunners along with Cole and Johnson's "Red Moon" of the Negro musical comedies which blossomed a couple of decades ago. Sat-8-2-47

Williams later became a star of the Zeigfield "Follies" then the top ranking musical show in America remaining with it for seven years.

Big Real Estate Purchases Made

40 Chicago Defender

By 'Daddy' Grace

Chicago, Illinois

Invades Atlantic Coast Cities With Huge Transactions

Sat. 8-9-47

By LILLIAN SCOTT
(Defender New York Bureau)

NEW YORK — Bishop C. M. (Daddy) Grace, nationally known religious cult leader, broke the Harlem real estate market wide open with purchases totaling close to two million dollars last week.

His most recent acquisitions were two adjoining apartment houses on Edgecombe ave., including the famous Roger Morris (555); a business building on Eighth ave., and 125th st., whose principal tenant is the Metropolitan Life Insurance Company Harlem office; and a 1945 purchase of 800 Riverside dr., an apartment house now occupied by whites. The 15 swank 555 Edgecombe House and its adjoining neighbor (545) were purchased for a little less than their assessed valuation of $800,000 a spokesman for Daddy Grace's realtor told the Chicago Defender.

The business building on 125th st., was obtained for $20,000 less than its valuation of $800,000; while the Riverside Drive property was purchased for a sum "a trifle in excess of its valuation of $540,000." The city is now engaged in trying to have the assessed valuation of the building pushed up to at least $800,000, which Daddy Grace's realtor is fighting. Mr. Rogal of Login Realtors also revealed that Grace had purchased a 10 story apartment house on Riverside dr., worth $200,000, although he declined to give details or address at this time. Sat. 8-9-47

Rogal testified to the soundness of Grace's investments and revealed that offers had been made for several of his recent purchases, which if taken, would have netted a substantial profit. For instance an offer of the purchase price plus $35,000 has been made for the 125th st., business building. A similar effort to make a profitable resale has been made by a group of Philadelphia businessmen who wanted the 555 Edgecombe building. Rogal remarked with a laugh, that Daddy Grace when informed of the profit offer made for the business building had inquired of him, "Well, what will we do with the profit? Is there some other investment property open for which we could wisely use the $35,000 at this time? No? Well, we'll just keep the building as is."

Rogal also revealed that Daddy Grace's church had been acquiring property with a total worth of close to $2 million for the past several years in 16 cities including Philadelphia, Washington, Baltimore, New Haven, Savannah, Charleston and Charlotte. Including the recent Harlem purchases the Grace holdings are $4 million. He emphasized that all real estate purchases have been made by the church through Daddy Grace and they were not personally made by the leader. Asked if the money was turned back into the specific community where a profit was made, he said it might not be, as often profits from one area were used in others to buy property and establish other churches.

He cited a New Haven purchase of a church with money gained from a New York building as a case in point. Following the establishment of the New Haven congregation in a building, the membership increased ten fold proving the transfer of funds a wise move, according to Rogal. All profits go to the church in some area. He estimated that the total cash outlay in the New York purchases made by Grace has exceeded $400,000.

As vacancies occur in the 800 Riverside dr., apartment house they will probably be given to Negroes, although Rogal added that there would be no racial distinctions in choosing tenants. He remarked, however, that there had not been a vacancy in the house for three years. He said that his client had beaten a syndicate headed by Rev. Adam Clayton Powell to the purchase of 800 Riverside dr., by only a few hours.

NINE LAWYERS BATTLE FOR $154,000 ESTATE

Daily Worker 10-11-47

NEW YORK — (ANP) — The $154,000 estate left by wealthy hotelman Ed Wilson when he died three years ago was still being fought over this week as nine lawyers, representing as many claimants, continued to argue as to whom will eventually be awarded the bulk of the late sportsman's cash property.

Surrogate Collins set Oct. 21 as the date when further testimony would be heard.

Meanwhile, Mrs. Carson DeWitt Baker, attorney for the Wilson estate, revealed that she was left the same time that's $3,00 fee was the first and only real wife of due him. One lawyer estimated the hotelman, insisted that the that collectively the lawyers would estate should not be settled until be paid $40,000 by the time the es- the question of the widow is deter- tate is settled.

SEEK HOTEL
Others, including Dorothy White Wilson's who says that she was ce of a real love, despite the abs marriage ceremony, wrang d over who would be awarded ti Olga hotel, a Lenox avenue es blish- ment.

There is also a claim by Currie, who was left the Hotel by Wilson. Miss Currie her lawyers, Harry G. Brags, that she had loaned Wilson a mined.

'Candy' Gets Sweet Lick; Jamaica Girl Wins $10,000

254 Brin

'Candy,' made financial history at the Metropoli last week, but it wasn't exactly in his line of duties, ed on the New York Stock Exchange.

"Candy" hit the numbers bankers last Monday for $10,250. Known as a "pay day" player, the bag toter played $19 on the policy digits 254, which were the lucky numbers for that day.

Although the incident was the principal topic of conversation among the station's redcaps, gatemen, ushers and other employees, no one would give information about the address of the player. Revenue officials and other tax representatives have been making inquiries about him, and for this reason his intimates are mum.

Educator's Heirs To Get $40,000

DURHAM, N.C.—William Pearson II and the Mechanics and Farmers Banks were named executives of Professor W. G. Pearson's estimated $40,000 estate according to his will which was probated here on Oct. 4.

The prominent educator died Sept. 22.

Six or seven heirs were named in the will which also stipulated that St. Joseph AME Church would inherit the home place after the decease of the last heir. This property, assessed at more than $10,000, is located two doors from the church.

Man who fasted to protest jailing gets inheritance

DAYTON, O. — Robert Wright, 41, who set a new fasting record for the local workhouse when he went 28 days without food as protest against a three-and-a-half-year sentence, pondered the irony of fate this week.

A habitual offender (drunk), Wright, were he not in jail, could stay mildly soused for the rest of his days. For last week Wright's father died, leaving him $15,000.

The will provided that Wright should be paid $30.00 a month from the trust fund into which the money was placed.

But that every cloud has a silver lining is proved by the fact that Wright's $30.00 monthly income will have mounted to more than $1200 by the time his jail term is up; and he can go on one grand and glorious bat.

CLEVELAND PASTOR LEAVES $10,000 IN CASH TO HEIRS

CLEVELAND, O. — The late Dr. Alexander L. Boone, former pastor of Shiloh Baptist Church here for 25 years, who died in August, left $10,465 in cash, it was revealed

Daughters Get Clear Claim to $37,700 'Pot of Gold'

CLEVELAND — In a decision that ends litigation in the "pot of gold" case which has been in the courts for nearly two years, the Ohio Supreme Court last week threw out claims of two brothers to a share of a $37,700 estate, leaving it in the hands of two daughters of its deceased owner.

The appellants, George and Clarnece Rollins, brothers of Dempsey Rollins, garageman who was mysteriously slain in March, 1946, in the Carter Theatre here, had claimed that $11,500 in several Cleveland bank accounts was their money.

No one seemed to know how Dempsey Rollins had accumulated the pot of gold," consisting of the $11,500 cash, deposited in fictitious names; plus real estate and bonds worth an estimated total of $37,700; but the upper court justices decided that no part of it belonged to the brothers.

Daughters Ruled Sole Heirs

The sisters who inherit the estate are Misses Marie and Ellen Rollins, formerly of Atlanta.

By its recent decision, the State Supreme Court upheld the Probate Court finding of last November which not only disallowed the brothers' claims, but which also ruled that two women claiming marriage relationships with Rollins were not legally bound to him.

The women, Misses Ethel Moron and Jean Graves, painted lurid scenes in Probate Court including a Mexican vacation and trips from here to Harlem in efforts to prove their connection with the slain man.

Administrator's Post Sought

Miss Graves went so far as to petition to be named administrator of the estate a few weeks after Rollins was killed.

The woman was deposed in a sensational Probate Court hearing before Judge Nelson Brewster; and Clarence Snyder was named as an independent administrator to handle the estate.

Rollins' actual ex-wife, who he had divorced several years ago, created something of a furore when she came here with their two daughters from Atlanta to claim the estate over which the two women and two brothers were already fighting.

Daughters Occupy Property

All of the lawyers for the other claimants agreed that the children should get some of the estate; but each continued to fight for his own individual client's interest to a share.

The former wife of Rollins and the two daughters are living in a home owned by him at 2234 E. 55th St., which was a center of the controversy in the estate fight.

It is speculated that the beginning of Rollins acquiring his "pot of gold" came when he sold property in which he operated a garage at 40th and Central Aves. to permit construction of a housing project.

2nd Family Estate Case

Litigation over the $37,700 estate recalled that 14 years ago, a great aunt of the Rollins' daughters, Mrs. Inez McWhorter, died in Washington leaving an estate valued at around $100,000, without leaving a will.

Once a private maid to the late President Warren G. Harding, she had invested her money in stocks and bonds at his advice and had amassed a fortune.

The bulk of this money, according to Rollins' ex-wife, was spent in legal fees by relatives who tried to reclaim the money through long, costly law suits.

Philly Magistrate Left Bulk of Cleric's Estate

Afro-American

PHILADELPHIA

Magistrate Joseph H. Rainey was left the bulk of the estate of the late Archdeacon Henry L. Phillips, president for many years of the board of derectors of Mercy Hospital here, it was revealed last week when the will was filed for probate. Baltimore, Md.

Other beneficiaries of the estate, valued at $15,000, are two sons, Henry and Theodore Phillips, $1000 each; a grandadughter, Miss Winifred Phillips of New York, who is to inherit the Phillips home, and Mercy Hospital, to which the sum of $5,000 was left.

Ida Robinson Estate Valued At $40,000

PHILADELPHIA — (ANP) — The estate of the late Bishop Ida Robinson of Mt. Olive Temple, and her husband, Oliver, who died Aug. 1 at Bridgeton, N. J., where he managed a summer camp, was valued at $40,000 in letters of administration granted here recently.

A half brother, Clay, and a nephew, Ira Rice, both of this city were named as next of kin.

$500 Bequeathed By Employer

PHILADELPHIA — (NNPA) — A maid who worked forty years for the family of Miss Martha H. Young, who died September 25 in Lankenau Hospital, will receive $7,500 "for faithful services," her will, probated last Friday, discloses.

The maid, Mrs. Mary Neal, explained that she first worked for Miss Young's parents, by the day. After their death, she said, she went to live with Miss Young as her housekeeper.

Miss Young, who left an estate estimated at $26,500, told her, Mrs. Neal said, she would leave her enough to live on, but never mentioned any amount. Miss Young was deeply grateful, Mrs. Neal added.

What to Do About It!

$800,000 Estate Wrangle Up to Lawyer to Solve

PHILADELPHIA — (ANP) — What to do about the $800,000 estate of Col. John McKee, Civil War veteran who died in 1902 and who provided in his will that a "junior Annapolis" be established at Bristol, Pa., for 200 Negro and white male orphans, was shifted to the shoulders of Atty. John Blessing here last week.

Blessing was appointed amicus curia (friend of the court) by Judge Robert V. Bolger of Orphan's Court to recommend what use should be made of the estate.

Maj. Wright Leaves Estate of $36,000.00

PHILADELPHIA — (ANP) — Letters of administration were granted here on Saturday in the $36,000 estate of the late Maj. Richard R. Wright, who died at the age of 94 on July 2.

The founder and president of the city's only Negro bank, the Citizens and Southern Bank and Trust Co., who died after a short illness at the Jefferson hospital was to have been a U. S. representative at the recent Liberian centennial held in July.

Survivors of the late banker include three sons, Bishop R. R. Wright Jr., Dr. Whittier H. and Emanuel C.; five daughters, Mesdames Essie Thompson, Edwina Mitchell, Lillian Clayton, Harriett [illegible] and Miss Julia O. Wright.

Charleston, S. C., News & Courier
May 21, 1947

Negroes Buying Property; Some Build for Investment

(40 S.C.)

More negroes own real property in Charleston than at any time since Reconstruction days, J. Wilfred D. Zerbst, county auditor, said yesterday.

In the last two or three years many negroes have been acquiring titles to property, he added, and many more are on the tax books than have been on there since the days of "forty acres and a mule."

No records are kept in the auditor's or treasurer's office segregating negro from white taxpayers, but a greater number now are making returns and paying taxes.

Several real estate agents have reported activity in the sale of property to negroes, particularly residential property.

In one section, more than 50 dwellings, built at the close of World War I for white occupancy, but used very little for that purpose, had been rented for many years to negroes. About two years ago these were put on the market and purchased by negroes. Approximately half of these new owners have repaired, enlarged and improved these properties.

In several instances, houses which were heretofore occupied by white persons have been purchased by negroes and repaired and improved.

In the county districts this change in ownership also is marked. In Maryville, in St. Andrew's parish, many dozens of lots and houses have been sold. In many cases tenants who hve occupied their homes for years are purchasing them.

Wartime high wages have given the negroes more money than they have ever had. While it is true that many of these have not saved any money, the better class of negroes have invested in real estate and are acquiring their own homes.

There also is a movement among negroes to build investment dwelling places for negroes. One such investor said it was his hope to raise not only the standard of homes offered for negro occupancy but to raise the standard of negro tenants.

SOUTH CAROLINA HOME OWNERSHIPS SET RECORD

Chicago Defender
Sat. 6-7-47

(40)

CHARLESTON, S. C.—(ANP)—More Negroes own property here today than at any time since the days of "40 acres and a mule," according to J. Wilfred D. Zerbst, county auditor.

Likewise, several real estate agent have reported increased activity in the sale of property to Negroes, especially residential property. In some cases, houses which have formerly been owned by whites have been repaired, enlarged and improved.

Chief explanation for the boom is wartime high wages. Although many Negroes threw away their earnings, the more far-sighted ones invested in real estate and a greater number are now making returns and paying taxes than ever before. Some of the purchases are for investment rather than for residences for the buyers.

One investor hopes to raise not only the standard of the homes being offered to Negro tenants, but to raise the standard of Negro tenants themselves.

Tennessee

Nashville, Tenn., Banner
July 10, 1947

$95,000 Offered for Nolensville Farm, 'for Negro School Center'

(40 Tenn.)

The most recent offer by Negroes desiring to purchase tracts of land in Davidson County for the establishment of "university centers" or recreational areas was made late yesterday afternoon when a trio of men offered $95,000 for the 137-acre farm and dairy of Mrs. W. R. Battle of Nolensville.

The three Negro men, who represented themselves as "officials of Gatemore College," said they were particularly interested in the property in that section of the Fifth District and would like to make several "large purchases so as to erect a Negro university center that would be an attraction to the entire community."

According to Patterson's American Educational Directory for 1946, Volume 43, and the public relations office at Fisk Universtiy there is no "Gatemore College" in the United States. It was understood from the Negro trio that the college was in New Jersey.

The three well-dressed Negro men, driving a 1947 green Buick automobile with a Michigan license plate, halted Robert Battle, BANNER reporter and son of Mrs. Battle, as he was leaving the farm.

"We'll give you $95,000 for your property if you want to sell," one of the trio said. "We want it for the college to build on," another stated.

The Negro men explained that they had inspected the land late yesterday, along with property owned by Tot Bonds, prominent farmer and used car dealer in Nashville, and would like to purchase both tracts of land.

If the property could be purchased, they declared, an instruction building, a dormitory, and a recreational area would be built. The Negroes said that they were "sure" of buying land on Elm Hill Road, and possibly some near Antioch.

"We'll pay half of the amount now, and the remainder when the deed is in our possession," one who called himself Ethridge declared.

The Battle farm was not sold. However the men were to return this afternoon to the dairy-farm.

Meanwhile it was understood that residents of the Fifth and Third Districts were continuing to organize to ask for zoning of the areas. A petition is said to be circulating in the Antioch section requesting that County Judge Litton Hickman call a special session of County Court to act on the matter.

However if this is not carried out, Charles Hawkins, engineer-secretary of the county planning commission, said, it will be presented at the next Quarterly Court session.

Rumors today were that followers of "Father Divine," who is reported to have an interest in the establishment of a camping and recreational center in Davidson County, have tried to purchase large areas of land in Hartsville, Tenn., but were not successful in their attempts.

Hickman said this morning that no petition has been placed on his desk as yet. It would be entirely up to the County Judge to call a session, it is understood.

Property is said to have been inspected by prospective Negro purchasers in the Third, Fifth, Eighth, and Thirteenth Civil Districts.

One theory advanced in connection with the reported land purchase efforts was that a group of Negroes may hold options or own property in the areas, and are attempting to get white residents of the various sections to buy their land at a high price in order to keep out any "Negro centers."

A Premonition Holds True—For $40,000

Norfolk, Va.

Clarence E. Wood, of Lexington, Va., shown above with wife, held a $40,000 winning ticket in the English Derby. He says he had a premonition he would win. The Lexington man and his family have also inherited a fine home and sums of money totaling nearly $100,000 in recent years. (Courtesy Roanoke World—News)

Domestic Leaves $2,400 to Community Hospital

RICHMOND, Va. — Miss Gray, a household worker, left her life earnings of $4700 to Community Hospital, here, it was revealed this week.

Existence of the gift was made known to hospital officials by Dr. Parham, pastor of Mosby Memorial Baptist Church and spiritual adviser and pastor of the donor, who was a member of the board of the institution.

Gave Generously Each Year

New interest in the hospital began shortly after Dr. Parham became secretary of the institution. Hearing appeals for aid, she gave generously each year during the hospital's fund drives and on other occasions.

Three years ago, her employer, a wealthy white woman, gave Miss Gray $300 as a Christmas present. That money she presented to the hospital first as a loan, finally giving it to the institution outright, and tore up a promissory note made by Dr. Parham as evidence that the money was a loan.

Miss Gray came to Richomnd about 30 years ago, obtained work as a domestic servant and during her life was employed by two local white families. She remained with the first until all its members were deceased, and with the second until her death a year ago.

No Close Relatives

She had no blood relatives as far as she knew. She first joined Mason Baptist Church, later transferring to Mosby Memorial after Dr. Parham became its pastor. Entering by letter, she held her membership in that church up to the time of her death.

During her first illness several years ago, Dr. Parham and his late wife tried to persuade her to come and live with them, but she promised to "think it over" and never accepted the offer, preferring to live instead her own life of seclusion.

She was twice a patient at Community Hospital, refused any and all favors despite her many generous gifts, and woull become peeved at Dr. George W. White, her attending physician, because he would not send her his bills for professional services.

Outlook Optimistic

It was her desire to see the hospital free of debt and expanded into a large institution capable of caring for the needs of all comers.

She expresed the opinion that colored citizens should support the interracial intsitution and make it second to none, it being the only such place where they could secure professional treatment without embarrassment.

The hospital is now in the midst of a drive for $35,000 for the purposes of expansion. Aim of the officials is to double the bed capacity of approximately 30 patients through construction of a new wing, and addition of another story.

Holds $40,000 Sweeps Ticket

Special To Journal and Guide

LEXINGTON, Va. — C. M. Wood of this city, a debit manager here for the North Carolina Mutual Life Insurance Company, attached to the Roanoke District for more than 10 years, is reported to have been holder of an English Sweepstakes ticket worth $40,000.

Mr. Wood, who is said to be over fifty years old, paid only two dollars for the lucky piece of cardboard. He could not be reached at press time for a comment.

The winner in the race which was run on the Epsom Downs track in England was a French horse, by the name of Pearl Dinner, on Saturday, June 7.

RACE PROBLEM AND RACE RELATIONS, UNITED STATES

PACIFIC STATES

Racial Intolerance Is Feared Spreading on the Coast

By LAWRENCE E. DAVIES

Special to THE NEW YORK TIMES.

SAN FRANCISCO, April 19—Fears have arisen once again that racial intolerance and discrimination against minorities are rising on the West Coast. A Federal Circuit Court opinion here this week condemning as unconstitutional the segregation of several thousand Mexican-American pupils in separate schools of southern California highlighted these unwholesome conditions.

This is despite the efforts of civic unity and race-relations organizations, which are handicapped frequently by lack of staffs. These organized groups are aware of a potentially bad situation, for instance, in Los Angeles County, a melting pot of its own with large bodies of Mexican-Americans, Japanese-Americans and Negroes, all trying to make a living and find housing in areas where labor surpluses are increasing and housing is short. A move is afoot there to form a coordinating council to prevent overlapping of agencies.

A hearing has been scheduled for next Tuesday at Sacramento on a Senate bill, supported by Gov. Earl Warren, which would establish a commission on "political and economic equality" to study and report on discrimination against minority groups in California, which rejected last fall a Fair Employment Practices Act.

Japanese-Americans are much disturbed by another Senate bill calling for a $200,000 appropriation to intensify California's enforcement of its alien land law. They complain that the prices of properties owned by persons of Japanese descent have been hammered down in some cases by threats of escheat proceedings. Utah repealed last month a similar alien land law, enacted during the war.

In schools, segregation is practiced in several California districts against Negroes as well as Mexican-Americans.

PACIFIC STATES

California Groups Seek Ways To Ease Racial Tension

By LAWRENCE E. DAVIES

SAN DIEGO, March 8—Californians increasingly are looking upon their State as a laboratory on race relations. A State-wide tour, even if undertaken for a wholly different purpose, brings daily evidence of the seriousness with which the post-war problem of racial adjustment is being viewed and of the steps being taken to solve it.

Ever since Negroes from the Deep South, brought to the West Coast for war work, began pouring into Los Angeles' "Little Tokyo" by the thousands, the Coast has wondered what would happen when evacuated Japanese aliens and their Nisei sons and daughters returned to claim their old homes. At first, the Negroes showed little resentment but as unemployment among them increased, friction developed. This week the Los Angeles Council for Civic Unity sponsored a public meeting to discuss the problem.

At a public meeting in San Diego, the Urban League Demonstration Committee reported a series of accomplishments toward grappling with the racial problem in this area. One was passage of a City Council resolution covering a policy of non-discrimination in city jobs.

'No More Niggers On This Movie Lot!'

CHICAGO—"No more damn niggers will play in pictures on this lot!" is the vituperative rant Robert Jones attributes in the August issue of Negro Digest to an unnamed Paramount Pictures vice-president.

This burst of racial hatred was voiced by the executive of a preview of "The Bells of St. Mary's" in a small studio on the Paramount lot, the writer continues, when he spotted a Negro boy in the midst of a white choir.

The V P was furious and wanted the Negro singer cut from the scene. Technicians explained this was impossible since the colored lad was in the direct center of the scene. The boy stayed in.

Author Jones credits the "Dixie box office" with the major responsibility for this attitude by the West Coast's movie-makers. However, in his article, about race hate in Hollywood.

Inside Washington:

The U. S. Capital Where Civil Rights Are Denied

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41 D. C.

WASHINGTON

In the eyes of most of the world, Washington, D. C., stands as a glittering symbol of the rest of America. It seldom occurs to anybody that beneath the sheen of officialdom there is a core of very ordinary, everyday people. These are the real inhabitants of the city. They outnumber the world personalities by a ratio of 1000 to 1.

It was about these little people that the President's Committee on Civil Rights was talking when it described the District of Columbia as a "graphic illustration of a granted for so long that it startled a good many of the city's inhabitants to discover that someone was paying attention to them —that someone seemed to care.

The main count of the indictment drawn by the Civil Rights Committee is starkly simple. It refers to the "intolerable shamefulness" of the treatment accorded Negroes, who form one-third of Washington's population.

Sun. 11-4-47

The indictment goes on to say how Negroes are deprived of the right to seek all but the most menial jobs, whether in private or Government employment and regardless of their education, training and

failure of democracy. It is more than passing strange that the Capital of the world's greatest democracy should be so labeled.

The roots of the evil in Washington are deeply imbedded in a soil compounded of indifference, prejudice, bigotry and downright callousness. The people of Washington have no vote.

Moreover, the Capital is the meeting place of two conflicting cultures, that of the North and that of the South. And the South has taken over.

The denial of human freedoms and equality in Washington has been taken for

abilities.

They are denied access to hotels, restaurants and downtown theaters, except in the burlesque belt.

The discrimination and segregation extend to the public school system which theoretically at least should be the essence of democratic expression and opportunity.

In summing up, the committee finds it necessary to recommend the end of such practices. It has to urge that Negroes be given equal access with whites to hospitals, parks, recreation facilities, housing projects.

In the final analysis, the cure is up to Congress, and Congress is indifferent.

UN-AMERICAN DAUGHTERS

Afro-American

Daughters of the American Revolution (DAR), meeting within the shadow of the nation's Capitol last week, refused to rescind their "white artists only" rule for Constitution Hall.

Baltimore, Md. Sat. 5-31-47

Said Mrs. Julius Y. Talmadge, retiring president: "The policy will be changed when the District changes its policy."

Mrs. David D. Caldwell, chairman of the organization's buildings and grounds committee, blamed "radical groups who are trying to exploit certain minorities" for the "unfavorable publicity" which the DAR has received.

[illegible] delegates passed resolutions against Communism [illegible] education, any relaxation of the immigration [illegible] American propaganda in schools and public [illegible]

[illegible] so busy passing these, apparently, that they failed to pass a resolution against un-American activities within their own ranks. Evidently they don't believe that charity begins at home.

cated to that great instrument upon which our American liberties rest, to any except white artists, no matter how outstanding such artists may be.

Fri. 5-30-47

The Daughters also opposed Federal aid to education and called for adequate appropriations for the continued work of the obnoxious House Committee on unAmerican Activities which, originally known as the Dies Committee, later became the instrument for the hysterical histrionics of John Rankin, the "bawl" weevil of Mississippi.

THE D. A. R. was not acting in the American tradition in insisting that our barriers against immigration, which already are too high, should be kept where they are. If we can avoid the narrow cultism of self-selected, and therefore self-satisfied egoists who fondly but erroneously believe that they represent a civic perfectibility that will die with them, America is just on the threshold of a great advance toward civilized living than the world has ever seen.

But to attain the heights we must be sustained from within not only by fortitude, but by humility, and we must be supported from without by those carefully, but eagerly, selected brothers and sisters from abroad who can add their high qualities to our own to make better men and women on the average than have ever dwelt here.

The Daughters of the American Revolution should have realized long before this that he who constantly looks into the past, shrinks into the past, just as he who looks with confidence into the future thereby uplifts his spirit and gives purpose to his life. They should have learned long ago that genius knows no nationality and that true artistry has nothing to do with the pigmentation of the skin.

use of Constitution Hall, Mrs. Talmadge persisted in a policy of "white artists only."

Quoting her statement that this DAR policy would be changed when the "District changes its policy," Straus pointed out that Constitution Hall is the only public hall in Washington which does not allow Negro performers.

To her statement that "the laws and regulations regarding segregation in Washington remain unchanged," Straus challenged Mrs. Talmadge to "produce any such laws regarding segregation in the District of Columbia."

He concluded by saying that "the spirit of the American Revolution, in which white and colored men fought side by side demands that the DAR and the District of Columbia refuse to tolerate Talmadge-ism."

Sat. 5-31-47

Meantime, in its 56th Continental Congress, Mrs. David B. Cadwell, chairman of the D.A.R. building and grounds committee, referring to "unfavorable publicity" implied that the controversial rule is not unbreakable. The women also came out against communism and federal aid to education.

Constitution Hall Policy Reaffirmed

Afro-American

Baltimore, Md.

WASHINGTON

Daughters of American Revolution, meeting in its 56th annual Continental Congress here, Tuesday, reaffirmed its discriminatory policy of renting Constitution Hall to white artists only.

Mrs. Julius Y. Talmadge, retiring president, revealed the society's official decision to maintain its policy to continue to bar colored artists in her annual report to the 4,500 delegates.

By vote of the society's national board of management, she declared, "the administration of Constitution Hall, cultural center of the District, remains unchanged."

The hall has been the target of attack by liberal groups since 1939 when Marian Anderson, famed singer, was barred from giving a performance there. Last year, Hazel Scott, pianist, wife of Congressman Adam C. Powell, was denied an opportunity to perform there.

Sat. 5-31-47

While the DAR refuses to lease the hall to colored artists, it permits mixed audiences.

Refusing to define the policy at the hall, Mrs. Talmadge said that "everybody knows what it is." She emphasized that the DAR is not concerned with the makeup of the audiences at the hall. "That's up to the lessee," she added.

HAROLD L. ICKES

Shame

Atlanta, Ga. Constitution

On the DAR!

Fri. 5-30-47

The Daughters of the American Revolution concluded ther fifty-sixth Continental Congress in Constitution Hall, Washington, last week. A number of resolutions were unanimously adopted. Some of these were good; but some, this organization which is supposed to live in the spirit of our liberty-loving and freedom-seeking first settlers, ought to be ashamed of.

American citizens are proud of the Statue of Liberty that, thanks to French generosity and fine French sentiment, stands in New York Harbor, with right arm upholding a glowing beacon to light the way for those people of Europe who want to enjoy American liberty. On the base of this statue are engraved these inspiring words:

"Give me your tired, your poor,
Your huddled masses, yearning to breathe free.
The wretched refuse of your teeming shore.
Send these, the homeless, tempest tossed, to me;
I lift my lamp beside the golden door."

Probably no delegate attending the convention has ever read these words, either on the base of the statue itself or in any book. Nor could any have heard them spoken. For among the resolutions adopted, without dissent, was one to maintain our present immigration and naturalization barriers and to bar Constitution Hall, ded-

Straus Raps D.A.R. Bias

Chicago, Ill. 41

Defender

Terms D.C. Hall Plan 'Talmadge-ism'

Sat. 5-31-47

WASHINGTON, D. C.—Robert Ware Straus, executive chairman of the local committee of the Southern Conference of Human Welfare, last week condemned Mrs. Julius Y. Talmadge, outgoing president of the D.A.R., for her lily-white interpretation of laws governing the

THE DOWAGERS OF THE AMERICAN

Revolution resolved last week at their annual convention that Constitution Hall in Washington will continue to be open only to white artists and that the United Nations is all right so long as it keeps its place. "If the U. N. can succeed, that is fine," said Mrs. Brosseau, chairman of the Resolutions Committee, putting it right up to the U. N. "Meanwhile the D. A. R. certainly doesn't want to sell out to world government. We do not want the U. N. to absorb us and do away with our sovereignty." It is not exactly news that the D. A. R. is determined not to be seduced. Still we think Mrs. Brosseau's remarks should be preserved—preferably under glass, beneath one of those drawings by Helen Hokinson.

National Negro Publishers Association, New York, N.Y.

Sat. 5-31-47

DAR Head Denies Race, Color Bar In Organization

Atlanta, Ga.

WASHINGTON, D. C.—(NNPA)—Neither race nor color is a bar to membership in the Daughters of the American Revolution Mrs. Julius Y. Talmadge, immediate past president of the society, surprisingly told a press conference last Wednesday.

10-2-47

She said so far only one colored woman had applied for admission into the DAR and she was rejected. The reason, Mrs. Talmadge explained was "ineligibility because of lack of authentic lineage."

Mrs. Talmadge pointed out that requirements for membership are desirability and eligibility and that actual admission of a candidate depends upon the decision of individual chapters. A candidate must be indorsed by two people to whom she is personally known.

The DAR has been roundly denounce because of the discriminatory policy it maintains at its Constitution Hall, which bars the appearance of colored artists. Among well known people who have severely criticized the society on this account are Mrs. Eleanor Roosevelt, Mrs. Gifford Pinchot and Mrs.

Nation Snickers as DAR Term

'Much A-Doers About Not

Afro-American

Circle, Baltimore, Md.

Miss Gibbs, featuring Mrs. Estel

Angelica Gibbs, writing in Life

Magazine, last week, took a subtle

rack at the Daughters of the

American Revolution, which has

left the country giggling at

158,000 women who spend a

fortune a year running around in

Clare Boothe Luce, Mrs. Roosevelt and Mrs. Pinchot withdrew their membership.

Both Marian Anderson, the great contralto and Hazel Scott, the pianists, have been denied permission to appear in Constitution Hall.

She also points out that DAR has blacklisted such notables as Educator Mary E. Woolley, Editor William Allen White and Professor Roscoe Pound, and quotes Dr. Charles Francis Potter, New York Clergyman, who suggests, "If Jesus Christ were to return today, he would be on the blacklist too."

Daughters Rebel

Not all is bad in DAR, however, the writer shows. For since the 1939 outcry over excluding Marian Anderson from Constitution Hall, a growing number of Daughters, (including Mrs. Franklin Roosevelt) have expressed displeasure with the organization. Moreover, insinuates Miss Gibbs, DAR pilgrimage awards are no longer so popular with the high school set, who are getting to be better Americans.

In other words Madam President (whose travel and office budget amounts of $12,670) and her 158,000 women, have little to recommend them if you discount the fact that they happen to have ancestors, who happened to have been around to take pot shots at the British.

Tells Hecht Winchell To Examine Earle Lynching

Atlanta, Ga. Daily World
Sun. 6-29-47

MANILA— (NNPA)— Treatment of colored people in the United States is being played up in Philippine newspapers.

One dispatch from London, played up in the Philippine Liberty News stated that the British press in attacking Ben Hecht, American playwright and Walter Winchell New York columnist, suggested that they examine the lynching of Willie Earle in South Carolina before condemning the British action in Palestine.

According to the dispatch, the British press vilified Wenchell for referring to the British as "Brutish and Hecht for a recent advertise ment in New York papers entitled "Stop the Terrorists of Palestine"

The Sunday Pictorial, a London tabloid, was quoted as having said that if Hecht and Wenchell were really so full of compassion at wrongs done by bullies to their weak brethern, they might slip on the next train to South Carolina."

The London Sunday Express asked what the sympathizers of Jewish extremists would say if "a society justice for the American Palestine were formed in Britain to work for war fund) to bring more equal lib erty to their Negroes to incite them to rebellion for their rights and arm them, to finance them and to drop parachutists into Georgia to lead them." Sun.6-29-47

COUNTER TALK

"What would they say if across the pages of British newspapers the advertisers of rebellion fund announced that there was a song in their hearts every time an American white fell to the black man's bullet?" the newspaper asked.

The People, a London labor paper, was quoted as saying:

"Mr. Winchell blindly overlooks the fact that his own doorstep need cleaning. America's 13,000,000 Negroes seem to have fairly legitimate grievance. And I would remind him that here in the 'British' Isles we have not had a lynching for the last 200 years. Better sell that high hat, Walter. Your jester's cap and bells suited you much better."

A column, "Here's Lacson," in the Philippine Liberty News, discussing "Democracy' in Action," said President Truman is worrying himself sick about democracy in the Balkans and in the Middle East while in the United States twenty-eight white Americans lynch Willie Earle in South Carolina, home state of former Secretary of State James F. Byrnes, and go scot-free." The column continued:

"Sensitive to every nuance of Russian oppression, Mr. Truman, if we are to judge him by his actions, is a knight-errant in shining armor, in his right hand the Almighty Dollar, in his left the atomic bomb. But something seems to be wrong with this picture.

Mr. Truman is deeply concerned about democracy in Greece but he does not seem to be much concerned about democracy in his own backyard. A white mob strings up a Negro, who for all we know may have fought to save this world for American democracy, and there is no suggestion that the lynching has caused Mr. Truman any great mental anguish.

NO OUTBURST RECORD

"Until now there is no record that the systematic oppression of the Negro minority in America—about eleven million of them—has provoked Mr. Truman to one of his periodic outbursts of righteous oratory. Sun. 6-29-47

"It is no secret that the Afro-American in America has three strikes against him from the day he is born. In that citadel of democracy, land of the brave and of the free, the Negro, according to the Constitution of the United States, is the white man's equal in franchise and liberty—until he tries to get into some hotels or cast his vote in some Southern states.

"When he is needed for the Olympic games or for war, he is a full-fledged citizen, a dearly beloved equal, and a 100 per cent American. At other times, he is just plain nigger, an outcast to be avoided and shunned.

"In the Solid South specially, and in some parts of the enlightened North, the tar baby is an American citizen provided he is a 'good nigger who knows his place' and doesn't insist upon staying in hte same hotels with the white folks and coming into the dining room to eat with them. If he will submit to segregation when it is demanded and use the basement entrance, he is a 'good nigger' who is welcome—at a distance. Filipinos have run up against the same racial intolerance and I can understand something of the Negro's heart-aches.

"It would be interesting to know what the Russian reaction is to all these unctuous talks of 'freedom' and 'democracy' by Mr. Truman. If I were Stalin, I'd tell Mr. Truman: 'Look, chum, people who live in tin houses shouldn't htrow canopeners around!' "

Foreign Nations Know Very Little Of Negro in U. S.'

Pittsburgh, Pa. Courier
Sat. 1-25-47

—Roi Ottley

The U. S. Government placed $8,000,000 in the hands of the State Department to sell America to the world. About a stone's throw from Carnegie Hall in New York, America talks to the French and Finns, the British and Bulgarians, Chinese and Czechs, whites and blacks, to almost everybody the world over, from a short-wave radio station called, "The Voice of America."

There is no question that this is a great need. How true a statement he made, he'll never know. For Secretary of State Byrnes declared: "There was a time when we could afford—or thought we could afford—to be unconcerned about what other people thought of us . . . That time has passed."

"PROMISED LAND"

The U. S. Army introduced the world to American cigarettes, coca-cola, Hersey bars, chewing gum, Time magazine and . . . the American race problem. And in these they did a tremendous job of salesmanship. But the melody of our backward ways still linger and the "Voice of America" may well start trying to off-set the anti-American feeling created by the last item. But, of course, the State Department hopes to paint America as a "Promise Land."

The New York "Herald Tribune" reported that listeners to the "Voice of America" in far off lands, have written to the station asking some searching questions on the race issue: one, for example, was "I ask you to broadcast some details on the Ku Klux Klan. I must confess it is hardly believable that such an organization should exist in your free country."

It is reported that the "Voice of America" covers subjects fully—that is, every shade of opinion in the country is broadcast so that the out-of-the-country listener will get a complete picture of affairs here. For example, when the coal strike was on, a single commentator quoted from Max Lerner in "PM," Walter Lippmann in the "Herald Tribune," Frank Kingdon's radio program, the New York "Sun" and the Atlanta "Constitution." Sat. 1-25-47

WHAT ABOUT NEGROES?

It seems clear that Negroes, too, should demand that their commentators and newspapers be quoted, especially on racial issues. Certainly the Tennessee affair, if broadcast at all, should have had opinions of Negro newspaper columnists. For, we know from experience, even white liberals are inclined to whitewash any incident in which the Negro gets the dirty end of the stick.

Moreover the foreigner's request for information about the Ku Klux Klan, suggests that people beyond our borders are anxious for the true facts of racial strife in this country.

DON'T KNOW ABOUT US

However, I think Negroes should do much on their own. For example, Negro newspapers should seek circulation in Africa and the West Indies. For, as far as I was able to learn abroad, the colored peoples overseas are woefully ignorant of American Negroes and their point of view. Their normal organizations of information do not carry much about us, largely because they have no way of procuring the facts.

Actually, the African in particular is bewildered by the racial man. I first discovered this in a curious way. One night I was having dinner at the King James Hotel in Jerusalem with the Ethiopian Consul to Palestine, M. Haddis Alemayehue.

This diplomat looked like any dark Negro in the United States. But his eyes were very, very sad, his hair was prematurely white, and he walked with the gait of an elderly man. He had survived seven years in a Fascist concentration camp in Sardinia, having been captured when Ethiopia was invaded by Fascist Italy. He was liberated by American forces.

HE WAS BEWILDERED

He seemed happy to know me because I was an American. After we had come to know each other fairly well, he told me he was greatly bewildered by American Negroes. Naturally I wanted to know why. He then told me of an American Negro who had been brought to Ethiopia before the war to edit an English-language newspaper in Addis Abba.

One day, according to the Ethiopian diplomat, the American wrote a surprising open letter to Emperor Haile Selassie, which he publlished on the front page of the newspaper. He complained that he was being discriminated against by the Ethiopians because of his "color." Sat. 1-25-47

The black Ethiopians were naturally shocked.

They learned that the basis of his complaint, according to the letter, was that the Emperor's financial adviser a white American banker, received more wages than he. The American Negro declared that "Ethiopia is a black man's country, therefore, Ethiopians should treat white men in Ethiopia as black men are treated by whites in the United States."

This statement, to say the least, bewildered the Ethiopians. The truth is, they think of themselves as a nation, not only as a race. Shaking his head, M. Alemayehou concluded his story with, "Sir, we do not understand your black countrymen."

Earl Conrad

Chicago Defender

What Jim Crow Means

"HOW WOULD YOU DEFINE Jim Crow?" someone asked me recently. And I offer herewith a fuller socio-economic description of this term and this reality: Sat. 5-10-47

Jim Crow is the system by which financial, industrial and property interests in the United States perceive in and extract from the Negro American a source of profit over and above that which is derived from the average productive capacities and average income of so-called white citizens throughout the land.

Jim Crow is the particular utilization of the Negro American's productiye power as a reservoir of wealth apart from the "normal" white sources of national annual income. Chicago, Ill.

Jim Crow is a set of institutions based upon the principle of preventing the association of one group from another as a means of increasing the income of certain propertied classes, primarily landholders, North and South. The forms for the extraction of this extra income vary in various parts of the land.

"Color" and "Race" are the leverages which the dominant groups employ to convince the mass of the American people, including themselves, of the rightness of using the Negro American as a subject group destined to less income for the same work performed by whites, payment of higher rentals for occupancy of poorer quarters, and exposure to the uncertainties of employment by placement at the outer

of low-cost pro completes and phenomena of Economically

margin of the employment situation at practically all times. The legal and political impediments into motion all the remaining of this economic process: that is, use Jim Crow economy and culture of the Negro as a special source of

status group at the service of the dominant classes, a consequent permeation of the social and political air results, so that every sphere of life, every institution in the nation, becomes infected with "white supremacy." The co-existence of a semi-free society and a semi-slave society completes the process of a social environment which is best described in the restrictive appellation called Jim Crow.

The Situation Summarized

I HOPE THE FOREGOING isn't too heavy with political-economic terminology but I feel it does summarize and describe the main features of the system in a thumnail way. To break it down into something simpler:

As an example of the flexibility of the system of Jim Crow, operating within and as an organic part of the system of free enterprise, (sometimes miscalled "democracy," "our way of life," and "American ideals" when actually all that it is is the right to employ people for less than they're worth) let's see how the pattern works out as an exploitative relationship in practically all areas of the American economy . . .

In the South the system of sharecropping is a candid form of the stealth from the Negro American of most of the value of the labor he or she puts into the working of the soil. So little is the Negro American's share, and so large is the profit of the owner of the soil, together with that of the absentee purchasers of the raw materials produced by the sharecropper, that a whole tower of profit-taking rests on the sharecropper's back.

Negro Has Racial Handicap Sat. 5-10-47

ALTHOUGH THE WHITE sharecropper may be filched as much as the Negro American, the latter has, in addition, the burdens of caste, second-class citizenship, shack living, limited educational opportunity and other "racial" handicaps to set off his sub-level status from even that of the poor white sharecropper.

Or, in another area, in the North, where the CIO worker may be getting the same pay for the same work as the white man or woman, the Negro American has to live in a segregated area under conditions of congestion, higher rentals, poorer facilities of all sorts. Sat 5-10-47

Thus even the CIO Negro, perhaps the most advanced politically, remains a sub-level worker, owing to the rigidity of Jim Crow virtually written into the ecological framework of society.

Dennis Case Hits Slavocracy

A GRAND JURY in North Carolina has refused even to indict seven white men for an attempted lynching although one of their number confessed.

In Mississippi, the terror of rope and lash kept all but a handful of Negro citizens from the polls in Tuesday's primaries. (4) Gen Thurs. 8/7/47

That any Negroes voted at all is progress, important progress. But the fact remains that the Southern part of the U. S. is still ruled by the principles and the instruments of a cruel, barbaric slavocracy.

We still have this decaying society spreading its rot because of the treacherous sell-out after the Civil War by the industrialists and financiers who had seized control of the Republican Party. The 13th, 14th and 15th amendments to the Constitution had been passed to see that democracy was introduced in the South and slavocracy destroyed. The Republican leaders saw to it that the slavocracy was allowed to ignore these amendments. Thurs. 8/7/47

Now the historic fight to enforce them, particularly the 14th, has at last been reopened in the defense of Eugene Dennis against charges of contempt of the Un-American Committee. The Worker N.Y. N.Y.

The Communist Party's General Secretary maintains, in his newly-published brief to the U. S. District Court, that the Un-American Committee is illegally constituted because one of its members, John Rankin, was elected from Mississippi in violation of the 14th amendment.

Designed specifically to bar full voting rights to the slavocracy unless it was extended to the freed Negroes, the amendment says that representation in Congress should be reduced if voting rights of any citizens are abridged. The Worker N.Y. NY

If the Dennis contention is upheld, the slavocracy will have suffered its greatest blow since Reconstruction days and the objectives of the Reconstructionists greatly advanced. It is worth all-out public support.

Congress And Negro Lynchings

TODAY, in Black America, the Negro has changed his mode and mood of expression. In the old days, the spirituals aired the inner feelings of the bronze-Yankee as he struggled for a place under the "stars and stripes." Gone forever are the days of "Swing Low, Sweet Chariot." Forgotten or almost is the defeatist melody, "Sometimes I Feel Like A Motherless Child." Behold, the Negro has changed. (4) Gen, Mon. 3-3-47

Instead of semibreves and quavers, the Aframerican has taken up the pen and ink to tell his tale of woe. "Strange Fruit," "Black Boy" and "Native Son" are novels depicting the feelings of the black man as he tries to identify himself with the American way of life and to seek the redress of his grievances under the Bill of Rights.

To him, Africa is not the answer to his problems. When he gazes at the great American panorama and he sees Czechs, Slavs, Germans, Italians, Russians and all the million to one elemental groups making up the great United States, he says to himself: "I too am an American." But his lot is forever shadowed by the fear of ropes, the Klu Klux Klan and the lynch mob that threatens to force him out of the American scenery and indeed life itself.

Realising therefore that even American democracy cannot endure unless every racial group is conceded the right of justice, liberty and the pursuit of happiness, it is necessary that the Lynch Law, which permits the hanging of Negroes without trial, be totally obliterated from the memory of Uncle Sam. That is why we agree with the TUC of Nigeria in urging militant action against this fascistic practice in "Democratic America."

Dustings off the Chicago Defender NEWS

BY LUCIUS C. HARPER

TAKE A PEEK AT OUR DEMOCRACY AND DIE LAUGHING

WHILE the Congressional Committee on Un-American Activities was busily engaged in probing the conduct of certain Americans who want the kinks in our bogus democracy straightened out, a restaurant owner in the little town of Decatur, Ill., where Abraham Lincoln once taught school, was showing the door to Dr. B. C. Roy, personal physician to Mahatma Gandhi, because he was "too black" to be honored as a customer. Dr. Roy only wanted a sandwich and was told "we don't serve Negroes in here." It will not be the last time he will meet this affront if he continues to travel throughout America. Such insults as this eminent physician and representative of his country received in Decatur—strange to say—only happens in a Democracy. Sat 5-3-47

Lucius Harper

He could have been served in any restaurant, cafe, railroad station, inn or tavern in Soviet Russia without even being noticed, but don't mention this to Mr. Rankin's Committee on Un-American Activities; they may put me or you in jail for "contempt" for citing this difference in the treatment of human beings in a communistic community and a so-called democratic one.

As much as we regret that such conditions as these exist in our so-called Democracy, that our white leaders herald to the world as the most "perfect form of government," we are, in a measure, glad that America is exposing itself to foreign dignitaries who can spread the message afar on our racial inconsistences, and help embarrass our government worldwide to a position where it will actually and honestly try to correct these evils. So far we are fooling no one but ourselves.

• • •

DR. ROY exposed the Decatur incident in a speech in Salt Lake City, Utah. We hope he will not stop there. We hope that whenever the occasion presents itself he will utilize his voice to denounce the American caste system, which is just a few points in improvement over the British caste system that operates so disasterously against his own people in India to purchase a sandwich in a Illinois, that is entirely out. He could have lived in Alaska, Illinois. Farther down the line he would not only have been refused but in all probability would have been kicked out of the cafe, or thrown into jail by some police-

Springfield, the capital of the state, where Lincoln walked daily; where its hosannas from the hilltops in view of Lincoln's great monument facing the state capitol. Lincoln's memory; its most dingy cafes and hotels. But here Democracy—our American brand—not communism, shouts its public places bear his name. is actually worse than such a great man as Abraham Lin-

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Reprinted from Illinois Jefferson Davis Day Supplement

Woodville, Miss., in his relationship to black Americans. Even Negroes who help make the laws of Illinois cannot eat or sleep in

as Abraham Lincoln influence with restaurant and hotel operators in

ave lived in Alaska. e capital of the state, walked daily; where tuate his memory; us public places bear actually worse than influence and his spirit died long

Book Review

A Real Exposure of Jimcrow As Practiced in America

Daily Worker New York, N.Y. Wed. 4-2-47

JIM CROW AMERICA, by Earl Conrad, Duell, Sloan & Pearce, $3.00.

Reviewed by Abner Berry

Since the "New Negro Renaissance" of the '20's a lot of ink has flowed into the discussions of the Negro question. White writers of the bohemian school wrote of Harlem in the '20's as the habitat of exotic, charming and rhythmic Negroes who made interesting "literary" material. But between Earl Conrad, a white columnist for a Negro paper, and Carl Van Vechten, a white novelist using Negro "material" during the '20's there is a gap filled with significant history. And Conrad has sought to interpret the meaning of this history to his readers and to an America which he feels must look "ashamedly (after the anti-Nazi war) at our own fait accompli of a master-race way of life."

Harlem, to Conrad, is no happy hunting ground for writers in need of "material"; it is a battlefield. One hundred Twenty-fifth Street is "a long trench, with figurative, perhaps literal, gun emplacements along the line. Police patrols move up and down the street...I see the bitterness in the eyes of the Harlemites at these 'storm troopers,' as I've heard them called." He is a war correspondent reporting to the front.

NORTH-SOUTH AXIS

In Jim Crow America, he has covered his assignment well. He goes behind the front to tell what has gone into shaping the battle he is reporting. He probes the southern scene and exposes the casual use of force and violence against the Negroes there — the the rape of Negro women; the well-used lynch tree; the violent death brought to Negroes judged more as sport than murder.

But there is another dimension to the Negro question in America other than the geographic. History, too, played its part. Of brutality practiced by two southerners he knew, Conrad writes: "It would be unfair to blame them for their historical past...It was history that made them so." And history proves that within the democratic traditions came also the traditions of slavery. And with slavery there grew up the system of morals to support it. The South, Conrad believes must be brought to its senses. It can't go on feeling sorry for itself.

The author exposes what he calls the "North-South axis" which exploits the Negro people for profit. The political aspect of this "North-South axis" is illustrated by the Dewey presidential campaign of 1944. Dewey's assurance of "state's rights" during that campaign is shown to be an earnest payment for southern bourbon support.

PRESS DISTORTIONS

Knowing the press from the inside the author exposes the role of the white dailies in promoting stereotypes of Negroes among white readers. And he shows how the literary world, fed on the distorted history of Reconstruction, contributes to a perpetuation of Negro oppression.

The well-springs of this assault on the mind of America, distorting it, warping the national personality, and creating the atmosphere wherein native fascism can sprout, is traced to its economic sources.

Conrad believes, as does a growing circle of Americans, that:

"...the measure of the advance of white Americans toward full democracy is determined by the progress which the Negro makes in achieving integration...To the extent that the Negro meets up with denial, it is white America which lags behind in the achievement of the 'Century of the Common Man'."

In a personalized story Conrad emphasizes the potential power of Negro and white labor united. And even if he over-simplifies in some proposed solutions, his main contentions fit the real conditions. While he recognizes the Negro worker as the principal motive force in the modern liberation movement, the author insufficiently explores specific issues facing other classes among the Negro people.

New York, N.Y.

FALSE VIEWS

Conrad does not fall into treating the Negro question as a "race" question. He attacks the school of liberals, influenced by Myrdal, who views the Negro question as a "dilemma." The struggle of the Negro people, to him is closer to a national struggle.

Daily Worker

"I am inclined to agree with that astute abolitionist and orator, Wendell Phillips, who looked upon the Negro mass in the South as a nation. Most Negroes still live in the South and still retain a social and political entity so comparable to nationhood that, as a unifying force, this may constitute the most practical political leverage they possess."

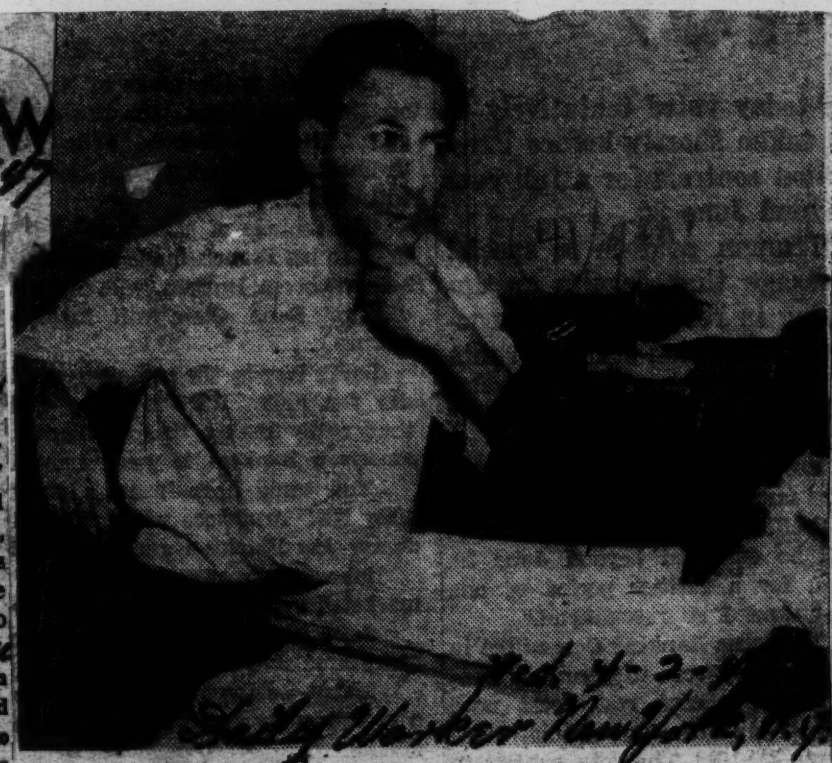
Wed.

Conrad is against jimcrow NOW. He contends that the slaveholders did not take a century to establish their system; and it should not take a century to undo it. For those who council gradualism he points to the Bilbos and Rankins who want their reactionary programs NOW. "If white supremacy moves with speed," he asks, "is it not a converse necessity for the Negro and his ally to counter project the same instaneity?" He is an "immediatist."

4-2-47

This is a richly developed discussion, well written and well thought out. Many seldom-explored corners of the Negro question are poked into. It is meeting again of the old Abolitionist tradition with the modern crusade for freedom. The historical philosophical and scientific sections of the book are fused with the urgency and immediacy of a sergeant's call to "Fall in!"

For the liberal and the labor leader, for the rank and file of America who must meet the challenge of the would-be new masters of a new slave order here is a book that's a sword.



Feb. 4-2-47 Daily Worker New York, N.Y.

EARL CONRAD

Change the World

Daily Worker New York N.Y. Thurs. 4-10-47

Adamic Helps Fight the Aryan Theory of American Culture

By Mike Gold

IT'S STILL TRUE that more than half the American people are not of Anglo-Saxon stock. Yet tell me a recent movie you have seen in which hero and heroine were other than Anglo-Saxon? Or does Collier's, the Saturday Evening Post, or other U.S. magazines of big circulation ever offer a story in which a Negro, a Jew or an Italian are presented in the usual pink light of sanitary heroism? No, indeed!

Many of these movie and magazine stories, too, are written by writers of national stock other than Anglo.

They are as likely to be Roumanian, Russian, Italian, Jewish, Norwegian, Peruvian or German as Anglo-Gaelic.

Such writers mutilate their own consciousness, yield their rightful place in American culture and life, to produce fiction which bolsters the race-superiority myth.

•

ONCE I KNEW a bright Jewish-Hungarian kid, immigrant son of immigrant parents. They still run a nice little delicatessen store in Yorkville.

But "Woogie" has escaped from it all. He writes sophisticated plays and stories and makes a lot of money. The settings for his fiction are always the gilded Long Island estates of our Wall Street aristocracy. They are Anglos all, with never "a foreigner" admitted unless he is a fascist count, or the like.

4-10-47

"Woogie" writes about this bunch as if he had been born to the Anglo purple and raised on cocktails and fox-hunts himself. Boy, has he learned all the tricks of the Michael Arlens, and other Homers of the smelly rich!

Yet it's phony as the smile on Truman's face. It may have succeeded in cash, but hasn't such "adaptation" completely destroyed what was promising and genuine in the soul of the young writer?

•

AN ARTIST must work deep down to his own roots, or he simply goes nowhere. He betrays his own father and mother, he destroys the deep memories of childhood and things that made him, only at the peril of becoming superficial.

I'm not altogether condemning this young sophisticate. He succumbed not only to the lure of cash and cocktail fame, but also to a cultural theory of America—the "melting pot" idea.

It's based on the assumption that American culture is a straight-line continuation of the culture that came from England in the Mayflower.

Which means that all the other Mayflowers brought nothing here, and that more than half the nation must destroy and deny its own nature and historical roots.

Louis Adamic, of Yugoslavian background, has done a memorable pioneer work in combatting this melting pot idea. In his surveys and magazines and other public labors Adamic has helped to build up a new concept of an America that's not just the simple continuation of England, but actually a "Nation of Nations," to use Adamic's phrase.

What richness and wonderful variety an American culture would have if all the cultural currents present here had been allowed to pour freely into the mainstream!

But the youth has been made ashamed of its immigrant forebears, if these parents were not Anglos. In a "Nation of Nations" each group will be true to itself, not suffer spiritual mutilation or shame. There will be no inferior or superior races.

4-10-47

It's a new conception of America. When you try to apply it, you begin to see how far-reaching it can be. It could affect the whole Anglo-fied school system, for instance; re-write the histories, inspire future young "Woogies" of Negro, Jewish, Italian and other "nations within the nation" to love and sing of the people they know best.

By Albert Deutsch

How Prejudice Hurts Ourselves, As Well as Its Targets

We have convictions; it's always the other fellow who harbors prejudices. The inability to spot and root out our own prejudices remains, as it always has, one of the main obstacles to the advancement of civilization. It is amazing how many of us—ignorant and educated alike—cling tenaciously to our bundles of prejudices in spite of the mounting piles of scientific evidence that riddle cherished myths about ourselves and other people.

Deutsch

It is encouraging that the psychiatric fraternity, whose main job is to study and to treat human personality with the aim of improving mental and emotional health, is giving more and more attention to the problems of prejudice that distort human relationships. One of these psychiatrists, Dr. Eleanor Crissey, presented an illuminating account of the "psychology of prejudice" at a meeting last night sponsored by the Auxiliary Council for the Advancement of Psychoanalysis. This group, under the direction of Dr. Karen Horney, is doing a noteworthy job in promoting popular knowledge of psychiatric problems.

What Is a Prejudice?

Six Group Types Listed

Funk and Wagnalls' Dictionary gives a pretty clear definition of prejudice: "To judge without, or before completion of, a hearing or investigation; to condemn hastily; a judgment or opinion or mental decision based on other grounds than reason or justice; an aversion."

Most peoples, throughout history, have been prejudiced against strangers. In many primitive languages, Dr. Crissey notes, the word for stranger is the same as the word for enemy. The ancient Koreans expressed it tersely in the dictum: "If you see a stranger, kill him." There are prejudices against and *for* certain individuals, as there are against and for certain groups. The phrase, "He's a Harvard man," might evoke a portrait of a snob in one prejudiced mind; in another that of a superior person.

Prejudices for and against individuals warp our reason, but it is prejudices for and against groups that are most dangerous. Dr. Crissey lists six basic types of group prejudice:

¶ For and against racial groups.
¶ For and against sexes.
¶ Toward those who are poorer or richer.
¶ For and against certain age groups, in employment situations and in intimate attitudes.
¶ For and against professions, such as medical and legal.
¶ For and against people from certain localities.

Our Gang Is OK; But The Other Gang Has BO

There's always something superior about our particular crowd. There's always something smelly about other groups. Larger nations to smaller nations are arrogant, over-bearing, grabby. Smaller nations to larger nations are mangy, dirty, scrappy, insolent. Jews are stereotyped in many Gentile minds as over-ambitious, crafty and deceitful in business. Gentiles are stereotyped in many non-Gentile minds as snooty, selfish, and cruel to minorities. The Negro is stereotyped as lazy, weak-willing and weak-minded. Males are typed in many feminine minds as domineering, brutal, inconsiderate and over-sexed. Females are self-centered, vain, back-seat drivers and parasites.

All lawyers, to some people, are crooks and cheats. All doctors, to others, are bill-padders and know-nothings. They call them city slickers in the country, and country bumpkins in the city. The outlanders are dumb, double-crossing, crazy, stingy, filthy. *We* are intelligent, polite, considerate of others, big-hearted. So it goes.

Prejudice causes us to select in others those characteristics, real or imaginary, that are least likeable. Conversely with ourselves and our kind. It leads us to false generalizations based on particular features or acts which may not at all be representative or important. We compensate for our own insecurities by feeling superior toward others.

How Prejudice Affects Those Who Harbor It

Dr. Crissey points out the evil effects of prejudices on individuals and groups who harbor it. To the individual, it brings blindness to personal responsibilty; it narrows his own world by alienating him from others; and it results in a loss of intellectual growth.

Prejudice, group-wide, may lead to mob-rule with the disappearance of clear thought and judgment; it promotes group resentment into factional hatreds, and encourages the wholly unrealistic notions of magic, intrinsic superiority of certain groups over others.

What can we do about our prejudices? Dr. Crissey says: "We can't drop them off, though we may wish to. But we can try to see where they lie, what they come from within us, and whether we can't grow self-reliant enough not to need them."

WESTBROOK PEGLER

Tolerance Propaganda

Most of the propaganda about tolerance and discrimination in the United States is just that. Most of it is promoted by professionals whose nasty little, parasitic jobs would end if they ever achieved their ostensible purposes. Therefore they select among their protagonists some of the most intolerable and generally offensive personalities that they can find and the calculated result is that they constantly inflame decently courteous and gentle citizens who frankly and laudably detest these individuals for excellent personal reasons.

The most put-upon element in the United States are the Negroes, as all of us honestly know. All educated persons know also that this mutual aloofness—and it is mutual—is largely traceable to the frightful situation that was deliberately created in the Southern States after the War Between The States by Northern white rascals who used the Negro to terrorize and oppress the white population of the beaten Confederacy, to seize power and make money they put the Negro on the spot while pretending to love him. The Communists have done this in more recent years, their purpose being not to improve the colored man's condition in life but to create friction, strike sparks and cause commotions.

A SHORT TIME before he died, Damon Runyon wrote an amiable essay about his friend, Canada Lee, a Negro, who fought in the ring some years ago and later took up acting. Lee is said to be a rather good actor, which is little enough to say of anyone, for it is an unimportant work, followed, in the main, by vain, frivolous, self-important people who have got out of hand since our politicians discovered that they could draw crowds and adorn bad causes by presenting actors at their rallies.

In this exercise, Mr. Runyon wrote that Canada Lee was playing the part of a white man on Broadway and that the white man was a very sorry stinker. That, incidentally, is a newly respectable word, formerly taboo in our prints and mannerly conversation, for the currency of which, and of "louse," too, we are indebted to the culture of the stews and drums of the amusement trade.

I pause to inquire who among the audience has even seen a play in which a white man played the part of a Negro who was a stinker?

Our blackface white men, from Dockstader and Honey Boy Evans down to Moran and Mack and finally, Eddie Cantor, who was, I believe, the last of them, all portrayed comedy Negroes. I thought they were all funny, but there was no malice or disparagement of the colored people in anything they did. To be sure, some of them depicted a colored man who hadn't earned his Ph. D., but we have many roles, notably in "Tobacco Road," a hit among the white people, in which the white man and an Anglo-Saxon at that, is reduced to the low-downest condition that a human being can reach unless he resumes swinging by his tail.

WHAT, I inquired then, would have been the reaction of the professional tolerationists if a play had been produced across the street from Canada Lee's in which a white actor portrayed an equally vicious colored man?

Later, we got a play on Broadway in which I was almost sure I recognized one or another of the Garssons who may still be remembered as remarkably sharp operators in the wartime munitions industry, but, although I could spot the prototype, the character on the stage was skillfully ambiguous.

But, in between, I saw "Annie Get Your Gun" and when Miss Ethel Merman sang "I'm An Indian, Too" there was no ambiguity there. The Indian in the act was a lazy, gamey character and Miss Merman went on to say, in her sweetly plaintive coloratura, that she was Big Chief Runny Nose, Drooping Drawers and so forth in a most uncomplimentary vein.

Excuse me for a doll if I misconstrued her, but I thought the pretty lady was ridiculing the noble redman in some matters which the author believed to be racial characteristics.

NOW THERE were many persons connected with the Merman opera, from front to back and in the writing, composition and production, who would have been very sensitive to such fun had Annie aimed her gun in another direction. Is it then that the Indian has no pride or that he considers the source and ignores our hearty jibes, or possibly that he is politically inert and not worth the cost of wires of protest to the President? My opinion is that he just doesn't give a damn. We may think we discriminate against him, but he thinks he is the one who is exclusive and I think so, too. But I say also that that is his right. When I see Indians in their settlements in Arizona and they don't

Four-Fifths Of Population Has Prejudice To Minority

World Memphis, Tenn. Fri. 1-31-47

NEW YORK(SNS)—At least four-fifths of the American population has feelings of hostility towards some minority group, it is revealed in a scientific study released today by Dr. Stuart W. Cook, director of the Commission on Community Interrelations of the American Jewish Congress.

This conclusion is based on a study of the life-experiences of 437 college students made by Gordon W. Allport, professor of psychology at Harvard University, and Bernard M. Kramer, a Harvard graduate student. The subjects of the study were enrolled in elementary courses in psychology in Dartmouth, Harvard and Radcliffe.

ADMIT PREJUDICE

Eighty percent of these students admitted some form of prejudice against a minority group, Dr. Cook declared. "While there is reason to suppose," he added, "that college students (perhaps especially those studying psychology) are disposed to give less prejudiced responses than a more unselected group, still there is no ground for believing their life-experiences with which this study deals to be in any sufficient way a-typical. These students came from all over the country and they are a fair cross-section of the nation's college youth."

On the basis of the students' replies, the study divided them into two approximately equal groups, one more prejudiced and the other less prejudiced. The women students proved to be less prejudiced than the men with 67% less prejudiced students at Radcliffe, exclusively female students, as compared with 61% less prejudiced students at Harvard, exclusively male students, and 34% at Dartmouth, also exclusively male.

ACQUIRED PREJUDICES

The study showed that children were born without any prejudices but gradually acquired those of their parents. Each of the students was asked to report the extent to which he thought his attitudes toward minority groups had been influenced by his parents. The table below shows the results:

Students reporting various degrees of parental influences—

Taken over parents attitudes	18%
Taken them over in a modified way	51%
Reacted against them	6%
Not been influenced by them	25%
Total	100%

Fri. 1-31-47

"Thus 69 percent of our students," Dr. Cook declared, "acknowledged that their attitudes toward minority groups reflect parents' views in some degree. Six percent have reacted against these views, and 25 percent claim to have been uninfluenced by them.

RACES—A NATIONAL PROBLEM

Editor, The Advertiser:

It is almost impossible to pick up a Detroit newspaper without having to read the outraged protests of everybody from editors to Walter L. White and the citizenry, against the shocking race discrimination in the South. The Advertiser

These dolorous lamentations fairly rend the local roofs. In fact, they all but obscure how these preachers actually practice their fine theories. The attached clipping, from a recent issue of The Detroit News, sheds some light on the subject. (State Supreme Court ruling upholding denial of Negroes' right to occupy homes they bought in restricted area.)

It is a bit galling for a Southerner to read constantly these editorial and miscellaneous outpourings when, as a matter of fact, it doesn't take a close observer to see that there is no real racial equality in this section. The superficial rights granted them, such as unrestricted seating on public transportation, mean little weighed against the fact that Negroes must largely keep to their own hotels, restaurants, residential districts, and churches. Indeed, you may have read that last Summer a Michigan minister was ousted by his congregation for preaching racial equality. One notes from employment surveys published in Detroit papers that Negroes are also discriminated against by Michigan employers.

The obvious conclusion appears to be that discrimination in the South is atrocious and offensive; but in Michigan? Ah-h-h! That's different! It's so much easier to criticize someone else's handling of his problems than to criticize and correct one's own.

It would be interesting to observe what would happen if these shocked outcries beamed to the South could be deflected at the Mason-Dixon line and sent back for local consumption. Montgomery Ala. Adv. 1-31-47

(MRS.) DORIS MORROW.
17356 Oakfield, Detroit 19, Michigan.

Washington Calling

The Advertiser Montgomery, Ala.

UN Racial Resolution Casts Long Shadow

BY MARQUIS CHILDS

WASHINGTON—The other day in Capetown, South Africa, that shrewd, wily, indomitable old man, Field Marshal Jan Christiaan Smuts, made two speeches. One was for world consumption. The other, to a much smaller, private audience, was for home consumption. Sat. 1-4-47

To his world audience, Prime Minister Smuts complained in dignified tones about the action of the United Nations Assembly in voting approval of a resolution covering a case of racial discrimination in the Union of South Africa. Smuts declared that the resolution should have been referred to the international court of justice, which would certainly have found that the assembly had no jurisdiction.

For home consumption, Smuts said something quite different. He said that he knew the voters of South Africa stood solidly behind him in his refusal to make any concessions to racial equality. In 20 years, said Smuts, the whole world will face the problem of white versus color which now confronts South Africa.

The racial resolution adopted by the UN Assembly has cast a long shadow. In the perspective of the future, it may seem to have been the most important step taken by the new Congress of Nations.

Background For Resolution

Here is what lies behind that resolution. In the Union of South Africa are some 220,000 Indians, most of them Hindus. They, or their fathers and mothers before them, came from India as coolies. Of the untouchable caste, they believed they might somewhat better their lot. Some have indeed become prosperous, and even wealthy.

But except for a very small minority who come under an early law, they have no civil rights whatsoever. They cannot vote. They can own property only in certain segregated areas. This has given rise to ever-increasing agitation. The cry of "taxation without representation," out of our own past, resounds anew. The Advertiser

The resolution before the Assembly, introduced by the delegation from India, recommended that the Union of South Africa and the government of India get together to work out the problem of the Indian minority. If only by indirection, it was a rebuke to the Union of South Africa. Montgomery Ala. 1-4-47

The United States and Great Britain voted against the resolution on the ground that the UN Assembly had no jurisdiction over what was the domestic business of South Africa. But every colored country voted for the resolution. The Moslem countries of the Middle East voted with India.

Political Echoes

So did the Soviet Union. That is the significant fact which is certain to have political echoes in every corner of the globe. The USSR's propaganda for racial equality is far and away the most effective weapon in the Soviet propaganda arsenal. The Advertiser

The Russian-haters say this propaganda is meaningless since all races in Russia are equally in subjection. The Russian-idolaters paint it into pictures of perfection. The truth lies, in all probability, somewhere between. But the facts are unimportant so long as millions of oppressed people of color believe that the Soviet Union has established racial equality. Montgomery, Ala.

The Minister of Interior in South Africa has announced that he intends to do nothing about the UN resolution. It was hard to see what could be done in any event, since India has broken off all relations, both trade and diplomatic, with the Union of South Africa. Sat. 1-4-47

Smuts is probably right when he says he has the backing of the voters. There are about 2,000,000 whites and 8,000,000 Negroes in South Africa. The Negroes have about the same status as the Indians. The racial issue tends to submerge even the bitter, long-standing quarrel between Boer and British.

Brave Men Of The South

This has profound meaning for us here in the United States in the new year. We can at least say that ours has not been the die-hard attitude of South Africa. Thousands of Americans in every walk of life are working to end the racial discriminations that exist here. The Advertiser

Southerners with the courage and imagination of Gov. Ellis Arnall, of Georgia, are striving to end the injustices and inequalities inflicted on the Negroes. Churches throughout the country are striving toward the same end. The National Catholic Welfare Conference has taken some significant steps in that direction during the past year.

This will be our answer if, before the bar of world opinion, we are ever taxed with racial discrimination. It is not part of the pattern of our basic law, and conscientious citizens are faithfully and fearlessly working to stop it in practice. Montgomery Ala. Adv. 1-4-47

(C), 1946, by United Feature Syndicate, Inc.

Rob't. Quillen

The News and Courier Charleston, S.C. Fri. 2-7-47

To consider this matter intelligently, without mind-warping prejudice, it is necessary to think in world-wide terms and forget about America. It is equally necessary to forget about color and think only of people.

Jan Smuts, one of the world's few real statesmen, said recently that all the world will face the racial problem, within the next thirty years, as South Africa is facing it now.

That would not be true in the ordinary course of events, but the Russians are forcing the issue by preaching absolute racial equality in hope of converting the dark-skinned people to Communism.

The black people of South Africa are primitive. Smuts says Nature made them unequal to white men, and law cannot make them equal. Yet the power of United Nations is being used to enforce equality or prevent a continuation of inequality.

The mention of color confuses the issue. The natives of South Africa would be unequal to the English and Dutch if they were as white as snow. In the northern part of Japan there is a mysterious white race that is in all ways inferior to the Japs.

The qualities and capacities of men are not determined or in any measure affected by the color of the skin, but only by brains. It is the degree of intelligence that makes a race what it is and determines its standing.

South African natives have enough intelligence to learn much from white men, as all dark-skinned people have; but the test of a race is the kind of civilization it is able to develop by itself.

White men were ignorant, verminous, unwashed savages a few thousand years ago; but they had the capacity to develop without a guide or pattern, and they built modern civilization.

The Japs have great skill as mimics, and within a period of ninety years were able to copy much of the white man's civilization; but they lacked the intellectual capacity to originate, and never accepted the white man's standards.

When war shut them off from the world, their progress stopped. They had radar, but could not develop it for use in their planes. They were lost without a teacher.

When much of the West was still unexplored, an Army officer reported that Crow and Blackfoot Indians were lower and nastier than African savages. He saw them eating vermin from one another's heads, as monkeys do. They would have been Stone Age savages, regardless of their color. News and Courier

If we must face a world-wide racial problem, let us do it sanely. No law or force can give better brains to backward people. We must be realists and deal in facts as they are. It is not "liberalism" trust children with dynamite.

(Publishers Syndicate)

An Answer to Mrs. Brown: Children and Discrimination

The Worker
New York, N.Y.
Sun. 3-23-47

By Our Board of Child Psychologists

IN AN EARLIER column, one of our readers, Mrs. Brown, brought up the problem of helping children meet racial and religious discrimination. She raised the following questions for discussion: **"Should we prepare children to meet discrimination, and if we are to prepare them, how are we to go about doing it in our homes?**

Mrs. Brown's letter raises a question which is not basically psychological, but political. What we do about discrimination as it affect our children reflects our own attitude toward it. This is a new question only insofar as its application to children is concerned. One of the letters we received makes that clear.

Child Psychology

D. R. writes: "We parents who are socially progressive, and interested in our children's security as people, have a special responsibility to our children when they are members of a minority group in a hostile world. We have the dual job of giving them the vision of a true democracy that we ourselves have, and yet helping them to face and fight the abridgments of democracy in their own living world. All this without taking away their spontaneity and happiness as children, or making them bitter and full of hate themselves!

The Worker

Parent's Attitude Is Important

"I believe our children must have an inkling of the attacks that are bound to come, before they happen, but they must have knowledge of the true worth of their own social or national group and of themselves so that they can emerge from these attacks unbroken and in a courageous mood.

New York, N.Y.

"To me this means, that in addition to the security we give within our family group, a child should be positively related to his own minority group. In a casual way, the customs and cultural background of his people should become a part of his life."

S. S. points out that the child's reaction to chauvinism will be determined by his parents' attitude.

If the parents, as Negroes, have only feelings of hopelessness and hostility, the child will fail to receive any positive orientation. The bitterness he learns may warp his personality so that he will be unable to cooperate, as an adult, with any progressive group, be it labor or Communist or other.

E. Z., stressing the larger social aspects, writes: **"Discrimination is part of the larger social class-contradition. It is not an individual's or a particular minority group's problem. The more matter-of-factly, the freer of emotionalism the manner in which the child learns about it the better it is for him.**

A Teacher Writes

"We cannot predict when it is going to strike at our children. Consequently the sooner the child learns about it from those he trusts and loves, the better it is for him. **Belonging to a minority group is not an added burden, but an added responsibility.**

"The extent to which parents assume this responsibility with dignity and realism, to that extent can they guide their children to accept it in the same spirit. Teaching the child of the existence of discrimination need not violate his security nor does it mean that we teach him to accept it."

Sun. 3-23-47

One of the most informative letters comes from a teacher who describes the results of intelligent handling. She writes: "I am a nursery school teacher and had the opportunity to observe how one intelligent Communist parent met this problem.

She, as a Negro, developed in her daughter a real pride in the history and achievements of her people. The little girl Frances, at the age of five, was a confident, well-poised child who was able to meet with the prejudices of the other children in the group. As a matter of fact, in any situation in which discrimination was the issue she was able to emerge the victor.

When she was jeered at, she held her head proudly and very simply said, "I'm a Negro. And it is a fine thing to be a Negro." When stories were told, she always managed to bring in some achievements of Negroes that were apropos. She knew the stories of Paul Robeson, George Washington Carver, of Crispus Attucks, and others.

Even more important than this, she was able to contribute to the feeling of security of the other Negro children in the group, as well as to lessen the influence of bias on the white children who came in contact with her.

I hope that this little example can be of some help to Mrs. Brown and the millions of parents who face the same problem."

We feel that it can be of great help. In practical terms it sums up a realistic and constructive point of view. These letters have been selected because they all point in the same direction.

Handling The Problem

All indicate that it is actually difficult for a child of a minority group to grow up without some consciousness of discrimination.

New York N.Y.
Sun 3-23-47

To try to deny its existence to him is unrealistic and in the long run harmful. He will meet it and he should be prepared. Preparation must be in terms of positive orientation, such as knowledge and pride, rather than negative attitudes like fear or hopelessness.

The parents, realizing too that they have allies in other oppressed groups and the working class, can gradually give their children this constructive feeling.

Frances, described in the last letter, at age five had been prepared by her family to meet discrimination at her level. As she grows and comes to appreciate the broader aspects of the problem the level will change. Her background will then again help her to make a further identification, the final one toward the solution of her problem—a mature, functional relationship with the working-class movement.

The Worker

Misunderstanding Over Gullah

The News and Courier
Charleston, S. C.

Gullah is the language of the coastal negroes. For generations it has been a dialect beloved by white people of this section and imitated, usually with deplorable ineptitude, for the sake of its homely humor and strange music.

In Charleston a few days ago something happened that would have been incredible until the recent wave of agitation against dialects as political propaganda. A Charleston lady who had been broadcasting Gullah readings was made the target of violent and anonymous threats by telephone. Though the radio station desired to continue the broadcasts, the lady was so terrified she declined to go on the air.

Sun. 3-30-47

Walter Winchell has been one of those who stir up the dark pools of racial resentment by demanding a censorship on radio dialects. Perhaps his contention, bolstered in the negro press, has prompted certain local people to lose all sense of proportion in this instance. Winchell was hitting apparently at a Yiddish dialect character on one of the most popular national programs, but he did not mention another even more famous dialect on the same program. We refer to Senator Claghorn, whose Southern Gaucheries are perhaps more funny to Southerners than to anyone else. Last Sunday, Senator Claghorn took the South over the jumps as a lazy, sleepy land in the traditional vaudeville manner. It did not make The News and Courier mad and we hope none of our readers was angered.

Sun. 3-30-47

Some of the favorite comedians of all time have been specialists in dialect. Scotch, Irish, German, French and Italian stories have always been a stock in trade of entertainers, and the heartiest laughs come from persons of the respective bloods. Uncle Remus and his friends are a part of the American language. Hambone's meditations, Li'l Abner's hillbilly talk, and a dozen more examples that will come readily to the reader's mind would be barred under the Winchell philosophy. To us, his own staccato talk and writing are a form of modern dialect; they hardly can be called English, yet we do not advocate suppression.

The News and Courier

With sorrow deeper than indignation, we have learned of the incident that frightened a Charleston lady from repeating the lore of the Lowcountry in an idiom that till this time has been considered an affectionate link with home. It will take time to heal this bruise on local race relations, perpetrated by a few heedless fanatics, goaded into a display of bad manners by the constant pressure of agitators.

Mixing Races

The Petersburg Courier
4-10-47

To The News and Courier:

I have just finished reading Mr. Brown's "Mixing Races" and I would like to answer some of his questions.

Charleston, S. C.

He is wondering why the colored race wants to mix with the white. Let me say that socially we do not. But you taught that all men are born equal. So, all we want is an equal right to liberty, pursuit of happiness, an equal opportunity to work, equal protection of life. Is that too much?

Also we want the right of the ballot. You gave us Jesus, why not the ballot? Remember, when we bought war bonds beside you. Were we intruding then, too? Did it ever occur to you that your race desires to mix with mine? No, then look around your town and see how many black white men you see. None? Now look and see how many white negroes you see. Now, honestly, who wants to mix?

News and Courier

You see, I can mix socially without getting out of my race. Should I desire to play tennis with a white man I have only to call my brother. Should I desire to have lunch with a blonde then I take my sister to a cafe. You see, we can enjoy social life with the fair race without mixing with other races.

4-10-47

O. LEXINGTON McCULLER
225 Hampton street, S. C.
Walterboro.

The Negro Question

Congressional
EXTENSION OF REMARKS
OF
HON. JOHN BELL WILLIAMS
Record
OF MISSISSIPPI
IN THE HOUSE OF REPRESENTATIVES
Wednesday, April 9, 1947
Wed 4-9-47

Mr. WILLIAMS. Mr. Speaker, under leave to extend my remarks in the Appendix of the RECORD, I include herewith a letter written to the Memphis Commercial Appeal and printed therein of

Washington D.C.

date of Sunday, April 6, 1947, which clearly states the stand of most southerners with reference to racial problems:

NEGRO SHOULD EARN RIGHTS

To the COMMERCIAL APPEAL:

Race relationship is the No. 1 problem of the Nation and the South is at least the laboratory for the working of a solution. There is being put forth the idea that race must be ignored and entire equality embraced, or, there is race hate. Many of us southern folks are so provincial that we don't accept the Negro as an equal, but by no measure can we be said to hate him. Any movement that supports the proposition that the white man is better qualified or entitled by race accomplishment to control public affairs is branded a hate organization.

We don't believe or recognize that the Negro race in three generations from slavery has progressed to where he is competent to take over

Congressional Record

Under the favorable conditions that we have created for him, he should make considerable progress in the next 10 to 16 generations. The Negro's right to protection by the courts in his property and life is denied nowhere in the South.

He is encouraged to better himself economically, physically, and culturally, but these things cannot be forced on any people, but must be slowly and patiently sought.

The FEPC'ers would force the employment of Negroes in industry and business whether they are competent or wanted. Likewise, a Negro business could be forced to employ whites whether wanted or not. This race in-

America has done far more for the Negro than the Negro has done for America.

A PLAIN CITIZEN.

DEVALLS BLUFF, ARK.

41 1947

General

GOP Promises Rigid Investigation of Un-Americanism

Louisville Courier-Journal Editorial Comment on Report by Thomas Lee 2-10-47

WASHINGTON. — The House Un-American Activities Committee, now reorganized under Republican leadership, has resumed its investigations of movements and activities deemed to be detrimental to interests of the United States. Rep. Thomas (R-NJ), new chairman of the committee, has said its work will expand to such a degree in 1947 that this will be the committee's most active year since it was first created in 1938. Times

Consideration will be given to a wide range of bills to curb subversive activities. In addition, Thomas says his committee "intends to expose" Communist influence in the movies, in schools and colleges, in trade unions, in Government departments at Washington, and in organizations "trying to dissipate our atomic bomb know-how."

Mon-2-10-47

Supporters of the committee contend that the need for continuous legislative surveillance of un-American activities has not been lessened by the end of World War II. Anti-democratic tendencies among certain groups in the United States seem not to have been diminished by the military victory over totalitarianism in Germany, Italy and Japan. Jacksonville, Fla.

The post-war period has seen a revival of the Ku Klux Klan, the founding of new organizations bent on persecution of minorities, reconstitution of the Communist Party, and expanded activity by various Communist-front groups. A proposed investigation of the Ku Klux Klan was "deferred until a future time" by a five to one vote of the Un-American Activities Committee last June. Whether the committee will now undertake investigations of such groups as the Klan and the Columbians has not been decided. Mon 2-10-47

No other committee of Congress during recent years has been so hotly criticized on the one hand and so highly commended on the other as has the Committee on Un-American Activities. The importance attached to its work by members of Congress was demonstrated last year by its continuation as a standing committee of the House under the Legislative Reorganization Act.

Criticism of the committee has been directed principally against its methods of procedure. Proponents of the committee's work claim that better standards of procedure would end most of the abuses heretofore complained of, and would result in more convincing public reports. Opponents of the committee have demanded its abolition on the general grounds of "red-baiting," "witch-hunting" and offensive partisanship. A resolution to disestablish the committee, offered last month by Representative Sabath (D-Ill), former chairman of the Rules Committee, has not been taken up on the floor.

Mon 2-10-47

Critics point out that in the past the committee resorted to procedures which at times bordered on persecution. These criticisms were most widespread during the six-year period, 1938-44, in which the committee was headed by Representative Dies (D-Tex). It was asserted that Dies made the committee a "one-man show," and that his statements on Communist infiltration in trade unions and Government departments often were highly exaggerated. Committee employes were allowed to make sensational but undocumented charges naming specific persons against whom no subsequent proof of un-American activity was ever disclosed. The resulting attacks upon the committee for carrying on a "smear campaign" tended to obscure the more constructive aspects of its work.

Jacksonville, Fla.

The present Republican leadership of Congress disavows any responsibility for the offensive practices followed in the past. The shift in party control of the committee now affords an opportunity for adoption of new methods which will eliminate past abuses. The hearings now under way will shortly disclose whether that opportunity has been grasped.

Tolerance In America Is Failure, Adamic Says

Courier-Journal Fri 2-13-47

Louisville Ky.

Tolerance is a failure in America, Louis Adamic, noted author-lecturer, said here last night.

As practiced, he told the Jewish Public Forum at Temple B'rith Sholom, tolerance is a "cheap negative business . . . It is controlled or suppressed intolerance."

Author of such books as "The Native's Return" "A Nation of Nations," and more recently "Dinner At the White House," Adamic added tolerance to a list of failures and lacks which he said tend "to push us into . . . psychological civil war." He said these failures and lacks—"prejudice, intolerance, bigotry, discrimination, Jim Crow, segregation, Bilboism, racism, Talmadgeism, anti-Semitism, economic maladjustment, fascism"—will help to push us "into the total disaster of another war."

Attacking "tolerant" persons for passive sincerity, Adamic said, "Tolerance as practiced . . . tricks the best-intentioned people into behavior that is . . . fiercely resented by those toward whom that behavior is directed." Such tolerance, he asserted, is "condescending, and patronizing . . . snobbish and herrenvolkish."

"If we continue as we are now in the matter of so-called tolerance, we'll continue to be headed, as we are now headed, toward disaster," Adamic told his audience. Courier Journal

'Trend Is Toward Destruction.'

Prejudice, intolerance, economic discrimination, and our other failures, Adamic said, "are as dangerous to the future of mankind as is our present emphasis on atomic energy as a military weapon." Louisville 2-13-47

Adamic likened America's ethnic situation—"the diversity of its population"—to the problem of atomic energy, declaring:

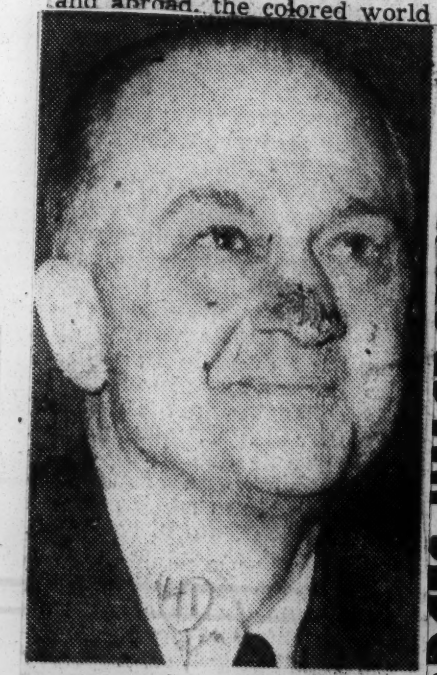
"If we can bring ourselves to revel in the diversity of our population, we are going to enhance our nation life and help to enhance the life of other nations. If we are going to continue with prejudice, we'll be a chief factor in the continued trend toward destruction." Louisville Ky.

Adamic suggested education—if it can be extricated from "the trap of tolerance"—and the motion pictures, the press, and radio could help correct our national failures.

Extending his charge of discrimination to the world's democracies, the lecturer declared:

"If the so-called democracies persist in their herrenvolkism . . . if they persist in their lack of democracy in their attitude toward the colored peoples at home and abroad, the colored world is bound to go fiercely pro-Soviet" because there is no racial prejudice in Russia.

This, he warned, will "sharpen the tensions between the U.S.A. and the U.S.S.R. and . . . in turn, will increase the already high possibility or probability of World War III. Louis. 2-13-47



Courier-Journal Photo.
LOUIS ADAMIC.

A COURT ENFORCES JIM CROW

Daily Worker

By John Hudson Jones

THE PEOPLE'S VOICE sees restrictive covenants as ". . . the legal foundation for the maintenance of the Negro ghetto." PV takes issue with last week's New York Supreme Court decision upholding the utmost vigor . . . the Negro ghetto must be destroyed." these home grown Nuremburg laws. Fri. 2-21-47

The courts have repeatedly held that the Constitution forbids governmental discrimination, but does not bar such action by private individuals or corporations. PV points out that the signing of the covenant may be the act of individuals, but ". . . the enforcement of such acts by the courts is the act of a governmental agency." PV calls for more cases challenging the covenants on these grounds and declares ". . . such acts must be prosecuted with activities." and warns against the

THE BLACK DISPATCH wants to know why ". . . Rankin of Mississippi and others of his way of thinking can clutter up congressional records with endless sputter about Communists and over-look the subversive activities of Columbians. . . ."

The Dispatch recalls that ". . . to date not a word has been uttered in Congress . . ." against the Columbians. It further sees Georgia amending of the Alabama constitution last summer to bar Negroes from voting . . . the bald statement by Speaker Joe Martin of the House of Representatives that Negroes should not expect the Republicans to pass an FEPC bill. . . . The employment of the red herring of communism by Mckellar and other hate mongers . . . against Lilienthal is only another instance in which U. S. Fascists are trying to befuddle the issue by red-baiting."

THE AMSTERDAM NEWS columnist Earl Brown thinks "The concentration and control of economic and political power in the hands of the reactionaries and bigots . . . bodes ill for the rights of citizens, particularly the Negroes." He observes that ". . . foreign affairs have been turned over to the generals and the admirals . . ." and this ". . . and economic greed . . . and all these things, plus many more poses a potential danger for the country and the rest of the . . . can be separated from this world." pattern because race and religious hate, economic oppression, and Brown sees a number of these things unjust political control . . . go together." as a part of the rise of reaction. Daily Worker

Fri - 2-21-47

THE CHICAGO BEE swings at ". . . the rent gougers . . . and

owling and screaming . . . realtors." They are claiming rises in overhead expenses justify a 10 percent rent hike, but the Bee gives this the lie. "Most properties have been overcrowded for the five years, exclusive of the so-called ghetto areas which were overcrowded long before that." The Bee says that since the landlords cut down on services ". . . the fiction of average rising expense for housing services which are virtually not offered, together with the fact that most ghetto properties have already overpaid for themselves many fold, debunks the 'sob song' of the realty pillagers.' Ceilings on rents must be held!" Fri. 2-21-47

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THE MICHIGAN CHRONICLE columnist Horace White accuses Republican Governor Sigler of a ". . . thoughless action . . ." when he invited the FBI to probe American Youth For Democracy activities on university campuses.

He thinks that Sigler is ". . . following the rule of the conservative politician. . . ." And if they ". . . can make people believe that somebody other than themselves are about to do some dirty work, the politicians can do their dirty work easier."

•

THE PHILADELPHIA TRIBUNE columnist George F. McCray takes the CIO to task because ". . . the anti-discrimination committee plays absolutely no part in the southern CIO drive." The "inactivity" of the committee, which is headed by James Carey, Willard Townsend, and George L. P. Weaver is seen as a ". . . sharp disappointment to the Negro workers."

RE-EDUCATION IN REVERSE

The American

An observer, just back from Germany, reports that the American program to re-educate the Nazis appears to be working in reverse.

White American GI's seem to find the Germans good company. On the other hand, they show prejudice against Jews and colored people. Baltimore, Md.

On one occasion, some Nazis were being turned out of their homes in order to house some Jews just released from concentration camps.

Said a white American MP: "Imagine moving all these people just so a lousy bunch of Jews can move in!"

We have seen this same attitude here in the U.S. Northern whites who come South to live often turn out to be more bitter in their prejudices toward colored people than native white Southerners.

One of the most biased army training camp commanders during World War II was Yankee-born. The Northern-born white president of a Southern college was willing to go farther than native-born whites in enforcing segregation on the campus and in the college community.

Prejudice is a luxury which none of us can afford. Every time white Americans display it, they weaken this nation's claim to world leadership. Sat. 2-22-47

Fanning the Flames?

Richmond, Va. Times-Dispatch

Editor of The Times-Dispatch:

It appears that much more is being done to incite antagonism between the races than is being done to smooth the courses to understanding and agreement. There is no doubt but that the increase in racial friction is due wholly to a lack of the proper psychological approach.

To put out a fire it is not wise to fan the flames, yet that seems to be the method most used by those most outspoken (and I do mean you, WW and NAACP) in their demands for racial security and understanding. Fri. 5-30-47

Richmond. J. A. MOORE.

Hindu Flays U. S. Negro-American Attitude on Color

Baltimore, Md.

NEW DELHI — The United States was condemned for its reactionary policy toward its colored citizens by The National Herald, edited by the Indian leader, Pandit Nehru. "Colored citizens have been lynched, abused and attacked by native Fascists," the editorial said.

"The suppression of colored people has become a basic characteristic of American capitalist deomcracy. They are prevented from exercising their rights guaranteed by the Constitution, and face continuous humiliation." Sat. 5-31-47

Grange, Ga., were missing.

5. Chief of Police in Norlina, N. C., shot and killed an unarmed Negro Saturday.

6. Three "drunken" officers in Tuskegee, Ala., dragged a member of Erskine Hawkins' band from a bus, took him to a lonely road and beat him.

7. Lynch-mad Hendrix Rector, one of the freed Willie Earle lynchers, went on a rampage in Greenville, S. C., and poured bullets into a carload of Negroes.

8. A Federal jury in Athens, Ga., freed the two Verner brothers, who had actually admitted "beating the hell out of" a Negro witness in the Monroe, Ga., lynching inquiry.

9. Mrs. Frank Outland, wife of the Police Chief of Rich Square, N. C., signed an article saying that there would always be trouble between the races "until Negroes realize that they were to be servants of white people."

10. In Washington, the Department of Justice, its hands full of the Kansas City vote fraud investigation, had not swung its machinery into action to begin Federal prosecution into the Greenville, S. C., lynch travesty.

11. Two Michigan members of Congress, both Republicans, held the key to hope for the lives of millions of Negroes in their hands. They are Senator Homer Ferguson and Representative Earl C. Michener, who are spearheading much-needed anti-lynching legislation, with teeth in it.

Fashionable Ashby Street, S. W., in Atlanta, was rocked Friday afternoon by blasts from bombs planted in the 300 block by two white men. Windows were blown out and concussion shook homes all over the neighborhood, which is adjacent to Greater Atlanta University.

In Knoxville, twelve whites were arrested after the burning of crosses in Negro neighborhoods, but were later released.

In Raleigh, N. C., Goodwin (Buddy) Bush, in Central Prison for safekeeping until his trial, adamantly refused the request of Dr. P. A. Bishop, a Baptist minister and president of the North Carolina State Baptist Convention, that he permit a white lawyer to defend him.

Said Bush: "I don't want no white man in Rich Square to defend me," as he signed a new power-of-attorney for Herman L. Taylor, Durham Negro lawyer, who, with Atty. Jesse S. Bowser of Charlotte, will defend him in August. Attorney Taylor said he would ask Gov. E. Gregg Cherry to declare martial law in Rich Square during the trial. Sat. 6-10-47

Advised that relatives of Gus Davidson, alleged murdered of a white man in Harris County, Ga., were missing, agents of the FBI said in Atlanta they could provide no protection in the case, which had resulted in the lynching of Henry Gilbert, who allegedly aided Davidson to escape.

Little comfort was added to the picture, when news dispatches reported that an unidentified white man had raped a 12-year-old Negro girl near Burlington, N. C., after attacking her.

Survey Shows 80 Pct. Have Prejudice Against Minorities

Courier-Journal

New York, Jan. 25 (U.P.)—At least four fifths of the American people are prejudiced in one way or another against some racial or religious group, Dr. Stuart W. Cook, director of the commission on community interrelations of the American Jewish Congress, said today. Louisville, Ky.

The 40th annual meeting of the American Jewish Committee heard religious prejudice described as an "emotional illness" that threatens the nation's common welfare. The speaker, Dr. John Slawson, executive vice-president of the committee, said leading American universities now are engaged in scientific studies of the cause and cure of religious bigotry.

Cook said his statement was based on the results of a study of the life experiences of 437

Fear Mounts

Police Chief Kills Man in North Carolina

Pittsburgh, Pa. Courier

Sat. 6-14-47

Seething unrest continued to sweep the Nation as the wave of terror throughout the South struck fear into millions of Negroes. Developments during the week were:

1. Negro homes in Atlanta were bombed.
2. Knoxville detectives began investigating a new KKK outbreak.
3. Lawyers asked for martial law in North Carolina for the Goodwin (Buddy) Bush trial.
4. Relatives of the alleged slayer of a white man near La-

DuBois Raps

Greek Loan

Chicago Defender

Sat. 4-19-47

Demands Democracy In America — First

With flawless logic, Dr. W. E. B. DuBois, research director of the NAACP, ripped the proposed $400,000,000 loan to Greece and Turkey, bringing 6,000 listeners to their feet several times at the Coliseum Sunday afternoon.

Sponsored by the Progressive Citizens of America, DuBois was one of six speakers who blasted the "Truman Doctrine," as bolstering corrupt regimes, destructive to the United Nations and leading to World War III. Sat. 4-19-47

DuBois described the United States as the one big nation "increasingly eager to fight," pointing to our colossal naval strength, atom bomb stock pile and monopoly of Pacific bases.

For the United States to "call attention to any other country on earth as threatening peace . . . is nothing less than ridiculous," the dean of Negro scholars said.

"If a thing is wrong, it remains wrong, even if Winston Churchill favors it," he continued. "If a thing is right it is still right, even if Josef Stalin follows it."

DuBois drew a sustained applause when he asked, "Can we expect Democracy in Greece and not practice it in Mississippi?"

Young Europeans Fearful About U. S. Race Problem

The Afro-American Baltimore, Md.

derson are refused entrance into certain American auditoriums," he said further. 9-20-47

Members of the American group who are helping European communities to repair damage wrought during the war generally concede that their stay abroad has made them more aware of their shortcomings and more appreciative of persons with other cultures.

GILLELEJE, Denmark—Young Europeans are particularly concerned about the racial problem in the United States and are resolved to solve it soon, the 225 American Youth Hostelers working on the continent have learned

In a typical comment on the issue, Regner Ryelund, 21-year- old Danish newspaper reporter, said recently that Europeans find it difficult to understand the prejudices of white Americans and asked "Why is it that in your movies colored people are almost always given funny grinning roles?"

Fought Well in War, He Says

"We think of the good job they did fighting beside white men during the war, then we wonder why such great artists as Marian An

41 1947 General

NEVER CAN TELL

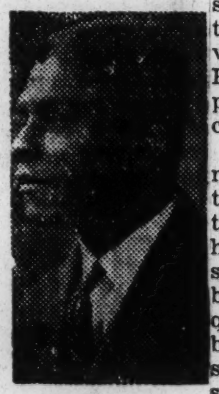
Whether the White Stranger Opposite You Is Friend or Foe

By BENJAMIN E. MAYS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

Courier Sat. 11-29-47

PREJUDICE is so widespread in America that I am always cautious when riding Pullman. And beyond a pleasant greeting when I have a section mate, I let him take the initiative. I know I hate no man and hold prejudice against no one because his eyes are blue or because his hair is blond. But I cannot know this of the chance passenger who may have space in the same section as myself. So beyond a cordial greeting, I seldom take the initiative until a response from the other side proves that conversation is welcomed.



Mr. Mays

I had just taken my seat in section two in the Cleveland Terminal Station en route to Huntington, West Virginia, by way of Columbus, Ohio, where I was to change and get my berth for Huntington. A white passenger with space in section two, also en route to West Virginia, said pleasantly, "If we can keep our feet untangled, we can make it all right." I replied, "Well, I will keep my feet on the outside and you keep yours on the inside of the section and there will be no feet involvement." The conversation was on and we talked almost incessantly for three hours. He was one of the most pleasant men I have ever met.

Pittsburgh, Pa

WE TALKED about many things—about the inflated dollar, the high cost of living, the Special Session of Congress called for Nov. 17, the football games (because it was Saturday) and about Morehouse. He wanted to know what the Morehouse men did after graduation. As pleasant as the fellowship was, it was unfortunate that we had to discuss race a good bit of the time. The fact that this is so often the case is definite proof that we have not yet reached the point where we see members of other groups as human beings. We still see each other as white, black, yellow, brown or as Jew, Gentile, Negro, white.

11-29-47

As we talked we both began to feel the call of the inner man. As we washed up for dinner, I suggested that we sit at the same table. He agreed readily. We sat at a table with two other men. They appeared at first not to like it. One stared at me for a long time. My friend and I talked as if not to notice his staring. Finally, the staring gentleman broke his silence and wanted to know where I got the Phi Beta Kappa key. From this point on, the atmosphere was congenial among all four of us.

After dinner, my friend and I returned to section two and continued to talk. I then learned that this was the first time in his life that he had sat at the same table with a Negro. Once before he had attended a banquet where the group was mixed, but never had he sat at the same table with a Negro. He said he welcomed the opportunity.

Sat. 11-29-47

HE IS of the opinion that he has no prejudice. His wife feels very keenly the injustices heaped upon Negroes and speaks on the subject to white groups. His daughter is a student in a great Western university and has a Negro girl friend as one of her best friends. His daughter raves when the downtown restaurants in their university town refuse to serve them when the two go out together. He and his family have thought their way through from prejudice to a more liberal view. He inherited, he says, all the prejudice of the average American on the question of race. He insists that he is not very religious, seldom goes to church, and the same holds true for the two children. But he does believe in the Fatherhood of God, the Brotherhood of Man, and the Leadership of Christ. If the reader is exceptionally smart, he can guess his faith.

We differed in a friendly manner on two points. He thinks we are making very rapid headway toward solving the racial problem in America. I think we are making progress, but not as rapid as he thinks. I suppose the difference lies in the fact that I live in the midst of prejudice and discrimination 365 days out of the year and he doesn't.

Courier

WE DIFFERED on another point. He fears that radical Negroes will try to gain their rights through force and produce much violence and bloodshed. I do not believe that. I think Negroes know that violence is not the Christian way and that one Negro cannot succeed in violence against ten whites. I told him that my fear was not that, but rather I fear the Ku Kluxers, the Columbians, the Crusaders for White Supremacy will stir up so much ill-will in certain sections as to precipitate riots. It was a good visit and I welcome more.

THE HORIZON

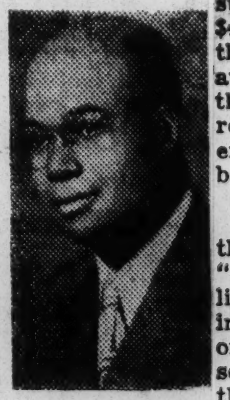
Amish "Shun" Seems Quite Like Shunning Which Negroes Live With All the Time

By P. L. PRATTIS

Courier Pittsburgh Pa. 41

HAVE you read the stories about Andrew Yoder, the 38-year-old Amishman in Ohio, who was put under ban by the Bishop and elders of his church? The tale has significance for you.

The Amish, a dissenting sect whose origin can be traced back to the early part of the sixteenth century, are strict beyond words. They eschew the ownerships of anything which begets pride. This includes automobiles, electricity and electrical devices, telephones and most modern gagdets which add to the joy of living. Yoder, though but 33, had seven children and one of these was a daughter of 18 months old and sickly. It became necessary for him to drive fifteen miles in a buggy twice a week to the doctor.



Mr. Prattis

Sat. 12-6-47

HE DECIDED this could be done with less inconvenience with an automobile. But the congregation to which he belonged would not permit him to own an automobile. So he decided to transfer to a more lenient Amish congregation which would allow him to own a car. Thereupon the Bishop placed a "mite" or "shun" against him, in accordance with the rule of the church.

This requires that the rule breaker must be shunned so that the other members of the church may not become defiled and so that he may be made ashamed.

* * *

YODER WAS under the "shun" for five and a half years. According to Time: "He was a social outcast. No Amish cobbler would fix his shoes. Even his brother, Dan could not eat with him. When he was out threshing he had to take his meals in barns or cellars—alone."

Finally, in desperation, Yoder sued. He asked the court for $40,000 damages and also to have the "shun" removed. A jury awarded him $5,000 damages and the court issued an injunction restraining the Bishop and elders from impossing any further boycotts against Yoder.

Sat. 12-6-47

IN THE CHARGE to the jury the Court stated significantly: "* * * when one puts his religious belief in to practice and interferes with the civil rights of another it is unlawful. No person has a right to interfere with the civil rights of a man and claim immunity because of religious practice."

This case, involving denial of civil rights to, and ostracism of, on man (white), has been given quite a play in the newspapers and news-magazines. One would judge that it is unusual.

Of course, there is nothing unusual about it except the fact that Yoder is a white man and white men (and women) are not supposed to be treated that way.

* * *

SHUNNING is a way of life for every discernible Negro in this country. Negroes do not have to break any of the laws of the church or of the State to be smited and shunned by the American public. This shunning is a condition of which they become aware as small children. For as long as they live it is on them.

Negroes are shunned lest other members of the American community become defiled and so that they may be made ashamed. They are made social outcasts.

When they are hungry and seek food, they are shunned. When they are without cover and seek shelter, they are shunned. When they are without work and seek employment, they shunned. When they would travel from one place to another, they are shunned. When they would seek their just share of public services, they are shunned. From the cradle to the grave, in all normal and natural pursuits, they are shunned.

Yoder, recalling how he was made to eat alone, reflected: "It was like feeding a dog out of a dishpan. And I felt like a whipped dog."

How must millions of Negroes feel who have no recourse through the courts? Where are the juries to award Negroes $5,000 for lifelong shunning? Where are judges who will issue injunctions restraining whites from denying civil rights to Negroes?

Sat. 12-6-47

SAID THE JUDGE: "No person has a right to interfere with the civil rights of a man and claim immunity because of religious practice."

But the civil rights of Negroes throughout this land are abused by the Federal Government, the State governments and by individuals, singly and in mobs. Who is there to protect the Negro from this humiliation, from these proscriptions which ostracise him and stunt his growth?

Sadly, one must agree with Westbrook Pegler that it is the American way to put the shun against the American Negro—and to think nothing of it.

* * *

NEGROES ARE shunned in the very Ohio County where Yoder brought his suit. But let one of those Negroes go to court to try to have the "shun" against him lifted. He'll have what is known as a "fat" chance.

The Amish churchmen made the mistake of trying to treat Yoder as though he was a Negro.

French Woman Visitor Here Shocked By U. S. Race Bias

Journal & Guide

By JAMES N. RHEA

NORFOLK—Madame Theo Valois of Paris, France, recently house guest of Mrs. Vivian Carter Mason, did not believe all she had read and heard of America's treatment of Negroes until she came to this country to exhibit the paintings of her late husband, and took time-out to survey the racial scene. "There is something of the fascistic in it. It is a thing difficult to understand."

Wearing a green bandeau, green blouse with gold sequins on the

collar, black skirt and green shoes, Madame Van Doesburg suggested the simply dressed, but chic, French lady pictured in woman's style magazines. Sat. 12-20-47

DEEP ARE THE ROOTS

"This thing of race interests me very much," she said. "In New York it didn't seem so bad, and when I got to Chicago it was much worse. But here—ooooo!"

The Frenchwoman has also discussed the color question with colored resident of New York and Chicago, as well as with French Negroes and those from colonies.

From her talks with Americans of color she said, she has gained an insight into the deep suffering of the race, but has been encouraged by the determination to fight for equality.

It was through such contacts that she met Mrs. Mason. An African lawyer who had heard Mrs. Mason speak in Paris in 1945 mentioned her to Madame Van Doesburg; and when Mrs. Mason returned to Paris in 1946, the two women were introduced. Thereafter Mrs. Mason visited several times at Madame Van Doesburg's home in the Paris suburbs.

NATIVE SON

"I had read the realistic books of Richard Wright and other colored authors," the Frenchwoman said. (She regretted not having met Wright in Paris). "Still, it took viewing the ugly pattern of segregation with my own eyes to see just how evil it is, how deep it goes. It is one of the things that make Europeans distrust America so much in present efforts to establish a peaceful world."

She hastens to admit that there is a rigid color line in certain French African possessions, however. When told that Negro editors (including P. B. Young Jr., of the Guide) had observed the situation there and reported on it undermines any notions of white superiority, she said; while in the colonies the Negro has been denied advancement to make exploitation easier.

It was natural that Madame Van Doesburg, being a musician and the widow of a painter, should mention African art, which she thinks surpasses much in Western civilization.

The best in African art, she asserted, is not to be found in Africa today, but in European countries, where it has been the subject of special exhibits. It has had a tremendous influence on European first hand, she said that there was a definite distinction to be made between the policies of internal France and those on colonial possessions.

"There is no justification," she said. "But when an African comes to France, he is the same as any other person. But racial persecution, in France or in America, is something that must vanish."

"YOU ARE AN EXCEPTION"

Part of the explanation for the seeming paradox in French policy is that so many of the Negroes of cosmopolitan France are educated and sophisticated to a degree that art, she thinks.

Africans do not realize how valuable their creations are to other parts of the world, and should be encouraged in sustained creative efforts, she said.

GETTING TOGETHER

That people of color the world over are beginning to know and support each other is an auspicious fact for Madame Van Doesburg. Especially, she thinks, do American Negroes and Africans need to strengthen their bonds. (Mrs. Mason assured her that this is being done.)

She has been in the United States about nine months. Her exhibit, now in Cincinnati, has been to New York and Chicago. After an exhibit in Boston, Madame Van Doesburg plans to return to Paris toward the end of the winter. (41) gen.

The painter Van Doesburg, who died in 1931, was an exponent of the abstract in art, his work surpassing even that of Picasso in its abstraction. His later works, difficult to define by subject alone, have received wide acclaim in international art circles.

MADAME THEO VAN DOESBURG

RALPH McGILL

Atlanta Constitution
Athens Ga. Fri 8-29-47

(41) gen.

Leadership Is Always Expensive

If a drunken, unbalanced man, caught up in the blood-hot, brain-stewed hate of some exaggerated wrong, commits murder, or badly wounds his victim, it is a crime against society, or the public welfare.

The police go to work.

The courts take over the criminal.

There is scant sympathy for him. The ministers cry out against booze and the editorialists speak out for stricter enforcement of the law.

If a robber deliberately enters houses or holds up the honest burghers on their way home, there is a public demand that the public authorities take over and bring the guilty before a jury of their peers.

But if an assault occurs growing out of intolerance or of a racial or religious antagonism, there is no public outcry from the people. Instead, there is a relaxing and an attitude of "That is not really my business."

Damage Yet, the thoughtful person will realize that the public welfare or the welfare of society as a whole is certainly much more endangered by the act of intolerance or by racial or religious antagonisms, than by the drunken murder or the stick-up man.

An act by the dime-a-dozen outfit, the Columbians, was of more danger and did more permanent damage to the structure of public

printed matter. It sends out, every hour, its interpretation of our
news. It tells its people what it believes to be the meaning of our
does news. The same is true of Franco's Spain and of the Soviet-con-
hold trolled nations in the Balkans. Atlanta Constitution
The only way we can get in at all is with the Government
tion program. Atlanta, Ga. Fri 8-29-47
e two facts explain why we must set our own house in
They explain why the Governor of every State, and every
e for Governor, should take note of the fact that he is
ly an international figure.
y trial jury, every police force, ought to realize that they
their actions, hurt or help their country.
s of a lynching reaches the enemies of this country within
after it is reported.

Enemies The enemies of this country's way of life go on the air and publish in their papers damaging statements us. They say that we pretend to believe in law and order ice for all, but that in reality we are hypocrites, barbarians, ers and liars . . . that our claims to justice and equality the law are pretenses and shams.

etimes they do better to tell the bitter truth—that in Atn organization called the Columbians bombed the house of a family because the skin of the family was black or brown—Ku Klux Klan committed an act of terrorism because a as a Jew or a Catholic.

Trials We cannot have a trial in the United States which involves racial discrimination and free the men who ob- are guilty on the evidence, without having it reported.

Information For about two years now I have devoted some time and considerable discussion to the Govern- ment's information program, which some few newsmen, in my opinion, consistently view with a 1914 viewpoint. Fortunately, most of them see its value and some even have had the grace to admit error and support it.

It is distressing that so many Americans do not understand what confronts them, in their home towns, their States, their country and in the world.

And, true to the old axiom, we first have got to put our own house in order.

News travels the world in a matter of seconds by air. Printed information reaches its destination in a few days.

News As late as 1914 it took months for information to girdle the globe, and even then it was done sketchily.

Today the air is filled with news, and with news interpretation, almost every hour of the day. The Soviet Union keeps out

Leadership is expensive . . . in whatever field. The chairman of every board of deacons knows that. So does the chairman of your Red Cross or Community Chest drive.

All the fine facts about us—all our noble and good deeds of like the Columbians, the Klan or the publishers of little hate papers, or more helpfully in the spread of Communism than organizations It is perfectly possible to say that no organization works harder or the city's law, is sent out to the people of the Soviet countries, their allegiance to the Klan above their allegiance to their chief

The fact that Atlanta's police force has members who place

justice, truth and honor—are nullified in the minds of the peoples of the world by our foolish, reckless, awful deeds of injustice.

return it within 10 days for full refund

RACIAL SEGREGATION

Chicago DEFENDER

The one great deterrent to the full flowering of American democracy — segregation—was copiously dealt with in a special January number of the Survey Graphic. Jll.

Though a splendid assortment of well-known scholars contributed to this number, there is no titanic outpouring of social analysis in it, no brilliant and clean-cut theory It. is a collection of essays, lacking in documentation and objectivity with a glossary of wornout cliches. But it is a courageous number and a dogged one. It hangs onto its thesis that American culture has been shaped in its growth by weird social concepts and conflicts of interest. Sat.

The emphasis throughout is on the blind ruthlessness of the perpetrators of racial segregation. It is regrettable that so essential an emphasis is not logically presented. It grows not by a sequence of syllogisms, but by an aggregation of examples. 2-8-47

Writing under the caption: Segregation—Pattern of a Failure, Thomas Sancton, the special editor of this number argues that it is: "important that those white Americans who genuinely believe in democracy for all, those who desire to help Negro citizens obtain it, should have clear and positive objectives in view. Expressions of goodwill are not enough, nor will they prevent systematic evasions of the Constitution by the proponents of segregation."

As an admonition this is reassuring and spiritually comforting at least for its earnestness and Socratic wisdom. Nevertheless, it is a form of social therapy whose curative effect upon the prejudiced soul of America is dubious. For, the notion of the inferiority of the Negro has found its way into current popular thinking as unanalyzed assumptions, through the ministrations of vicious columnists and professional oracles.

The affect upon the Negro himself has been unmistakable according to a contemporary sociologist. It has developed what psychologists call an oppression psychosis, an inescapable sense of inferiority, an attitude of apology, a sense of guilt over the fact of color and its unpopular connotations.

What is needed today is a new insight into the problem of segregation and the building of effective social organizations to combat its evil influence. Inspired by the ebullient Dr. Will Alexander, vice-president of the Julius Rosenwald Fund, the contributors to this special number of the Survey Graphic have accomplished a task for which they deserve some commendation, not for originality but for the sharpness with which they say what others have been trying to say for some time. Sat.

Need Innocents Fear?

Sun. 6-1-47 (41) Richmond, Va.

Editor of The Times-Dispatch:

May I comment briefly on the letter, "Pursuit of Happiness," by one of our good colored citizens in the VOP on May 29? I note he says "I am a Negro whose life is in jeopardy, because God saw fit to have me born black." His next statement in part is, "I am a law-abiding citizen, but live in fear lest a time come when I will be confronted by a mob."

Sun. 6-1-47

What has any law-abiding citizen to fear, and when has any law-abiding citizen ever been attacked by a mob? READER.

South Boston.

Race Isolationism Dangerous

'Negroes Delay Democracy, Too'--Kennedy

Courier, Pittsburgh, Pa.

By STETSON KENNEDY
(Courier's Southern Affairs Analyst)

PHILADELPHIA—Here in the "City of Brotherly Love" I have been thinking that isolationism is just as bad medicine for racial and religious minorities as it is for nations.

North and South I keep running into a tendency on the part of a few Negroes to secede from the Union, so to speak.

Nothing could be more natural than for individuals on or racial or religious groups which have been segregated and discriminated against to go off into some corner and tell the rest of the world to "go chase" itself. But surely this tendency to become "ingrown," this propensity to build a protective wall and live apart from others, is as unhealthy and fatal among minorities within a nation as is isolationism among nations.

Let me give one example of what racial isolationism can lead to. Courier

Recently a white professor from Emory University addressed the all-Negro student body of Atlanta University. Pittsburgh

This professor is one of the most militant, uncompromising liberals in the South. He is distinguished for having risen alone at a public meeting of Atlanta's rabid Blackshirts to denounce their racism. Sat. 11-8-47

No one could but approve every word he spoke at Atlanta University. But there was no applause. Puzzled instructors later asked their students: "Why?"

"Don't bring any more Crackers here," they replied.

They had not heard what he said, but only his nasal twang.

All this is entirely understandable, but nevertheless a danger signal. Sat 11-8-47

Almost everywhere I go I find a certain measure of fear on the part of white folks as to what vengeance Negroes might wreak upon them if granted complete freedom. This fear is usually in direct proportion to the preponderance of Negroes in the population, and hence is greatest in the Deep South and its 180 "black belt" counties where Negroes are still in the majority.

I try to allay these fears by pointing out that not even the freed slaves sought vengeance after the Civil War, when they certainly had much reason to hate and also the opportunity to express it. Sat 11-8-47

Surely if the freedmen could forgive the cruelties of chattel slavery, their sons and daughters, if granted total equality, can forgive the somewhat lesser cruelties of the semi-slavery still imposed upon them.

I make this suggestion not with any desire that justice be set aside, but rather in order that democracy may be built without further delay.

Very often I have had Negroes in my audiences voice astonishment at my advocacy of total equality (period, no ifs. ands or buts). Long sad experience has taught them to expect most white speakers to draw a line at one point or another. Such skepticism can be healthy if not carried too far.

Instead of mistrusting all white folks, Negroes must distinguish between the "sheep" and the "goats," in order to make common cause with the sheep and use the goats for whatever they are worth. Courier

The Negro press can do much to promote such a positive attitude. It is frequently charged that the Negro press is too militant, that it inflames race hatred against whites, etc., etc. Under the prevailing circumstances, I do not think it is possible for Negroes to be too militant in demanding equal rights. But at the same time the "race hate" charge against the Negro press can be nullified by constant reiteration of the necessity for working hand in hand with those whites who truly believe in equality.

Negroes are, of course, not the only minority which needs to avoid the escapism of group isolation. For instance, I once came across a sign on an apartment house in St. Petersburg, Fla., which said: "Jewish Clientele Only." While this was perfectly natural in view of the many "Gentile Clientele Only" signs in the area, it was nevertheless a negative and self-destructive retreat from the problem of discrimination.

For any group to indulge in self-segregation is to play directly into the hands of the Kluxers and other bigots who argue that segregation is a voluntary, mutual arrangement, or even natural law. Pittsburgh Pa.

Carried to its illogical conclusion, Negro isolationism leads to Negro nationalism, which in the case of the American Negro is altogether lacking in validity. Those misguided cultists who refuse to have anything to do with white folks are what I would call "Bilbo's Negroes." They want to go back to Africa.

But nothing could be more evident than that the American Negro is pre-eminently an American. His people have been here virtually as long as any other group, and longer than most.

While all minorities undeniably have a right to "self-determination," that includes the right to total integration. What remains of African culture in this country has been incorporated into American culture, so that nothing remains which would incline Negroes to set themselves apart in any way from the mainstream of American life. Sat.

The future of the American Negro lies in full citizenship in a color-blind democracy, not in any separatist or "Back To Africa" movement. Minorities no less than nations shun isolationism and fight on to democratic unity. Otherwise we shall never have "one nation, indivisible," nor "one world."

Not Social Equality

Editor Constitution: In reply to Mr. John A. Wagnon's letter on "Social Equality" in The Constitution: Atlanta, Ga.

Mr. Wagnon does not know nor understand the Negro. The Negro does not want social equality any more than the white man. Amen.

The Negro has his ideals and the entire race cannot and must

The proposal is to abolish segregation not only in the state schools, but in the private schools and colleges, in the hotels, trains, buses, theaters, restaurants, churches, residential areas—everywhere in short.

The battle this time isn't to be won by simply staying one jump ahead of the courts. The attack is being made against the South's inner citadel.

The argument is that segregation is in itself a form of discrimination and should be prohibited.

Frontal Attack

Daily World

The Charleston News and Courier warns the Northern opponents of racial segregation that if they should succeed in enacting a law to forbid separate state schools for whites and Negroes the Southern states might simply elect to abandon public education.

In that case the whites would be able to support white private schools for themselves. "How," it asks, "would the Southern Negroes be schooled? They would not be able to maintain a private school and college system comparable with that of the white people." Atlanta, Ga.

The News and Courier, however, is overlooking the fact that the present movement to abolish segregation, a movement which seems to have reached a first climax in the report of the President's civil rights committee, is aimed not at abolishing segregation in state schools or prohibiting segregation involving state action. It is aimed at segregation. Period. Wed. 11-12-47

not be condemned for the errors of the few unfortunate members of our group. Mon., 11-17-47

Yes! The Negro wants equality, it is what we are working for, hoping for and praying for. Not social equality, no, but equality in education, equality in salaries according to ability, equality at the polls, equality in protection for our people by the law.

Social equality is something the Negro does not want and would not have. True, there are a few cases in which the Negro crosses the color line, but how many of your whites have also crossed?

To the good white people of Georgia and the South, who have been led to believe we want to socialize with you, forget it. That is not the thing we want. Give us the things we want as stated above. That is the criteria of our sincerity.

EUNICE SMITH GENTRY.

Atlanta.

The Bill of Wrongs

Courier-Journal 41 Jan.

The October 31 cartoon, captioned "The Bill of Wrongs," illuminated the practices that are destroying the Bill of Rights—the very heart of the Constitution. Through tortuous years the Negro has pleaded agonizingly—in sight of the lyncher's noose, in the glare of the mobster's torch and at the doors of public health and educational institutions that are closed to him—pleaded for help in saving the Bill of Rights. Every schoolboy knows that before the Bill of Rights was added to the Constitution the people of the United States had little faith in their Government and little pride in their country. Louisville, Ky. 11-11-47

The activities of the House Committee on Un-American Activities not only reveal how hysterical and foolish we have become, but also how blind "white supremacists" have been, and are, in not seeing that if the rights of any segment of citizens are excluded from the protection of the Bill of Rights, the rights of all citizens of the United States are endangered. Obviously, the Conference of Southern Governors, in which Kentucky's Governor took part, gave no thought to this danger as it endorsed racial segregation and discrimination by approving a plan of segregated professional training for Negroes.

It is equally obvious that Kentuckians, who cling tenaciously to Kentucky's vicious Day Law, which bars Negroes from Kentucky's professional schools, give no thought to the fact that racial segregation and discrimination in any part of the United States will eventually destroy the Bill of Rights.

Louisville. 11-11-47 AMELIA B. RAY.

THIS IS DEMOCRACY

New York Newspaper

There has been no clearer statement in modern times of what most Americans mean by democracy than the "World Bill of Rights" which Mrs. Franklin D. Roosevelt has taken to the current Geneva meeting of the United Nations Commission on Human Rights. The draft was kept short, so that school children could memorize it; but brevity is the least of its merits—it is in words that everyone knows, it covers situations all can understand, and it is complete. Let no one think this document was scribbled on the back of an envelope or pulled out of a hat. The Commission on Human Rights has been working on this subject for more than a year. The British put their own proposals in the form of a Foreign Office White Paper last June. Mrs. Roosevelt had the assistance of our own State, Justice, Labor and Interior Departments. 41 Jan.

The ten articles in the new document assert such political freedoms as equal protection under law, freedom of information, speech and expression; the right of assembly and petition, the right to fair trial and the right to vote and to the secret ballot. It asserts such social freedoms as immunity from "unreasonable interference with privacy, family, home, correspondence and reputation; liberty to move freely within a country and to migrate outside, guarantees against involuntary servitude and protection against discriminations on account of race, sex, language or religion. It asserts the economic freedoms of a decent living, health, education and social security. Times-Herald

The United States is not today fully living up to all these principles. There are unwarranted discriminations; there are unlawful barriers against voting; fair trial is not always given. Mrs. Roosevelt's Article VII says that "everyone, in the determination of his rights and obligations, is entitled to a fair hearing before an independent and impartial tribunal, and to the aid of counsel." There was certainly some doubt recently that Federal employes were assured of such procedure under the loyalty order. But most of us have a conscience about such lapses and try to prevent or end them. 11-24-47

When these principles, in an earlier formulation, came before the Human Rights Commission last February the Soviet delegate objected that the rights and freedoms designated were either superfluous, beyond the present power of the United Nations or impinged on the local laws and customs of national states. Readers can easily decide for themselves which rights and freedoms impinge on the laws and customs now prevailing in Russia. But this, definitely, is what we in this country mean by democracy.

RACES

Freedom & Bowlegs

Time 41 Jan.

A week's sampling of the state of U.S. race relations. Chicago, Ill.

¶ In Atlanta's Wheat Street Baptist Church, Henry Wallace spoke to an unsegregated audience of 3,000 Negroes and whites. City officials refused to interfere. Said K.K.K. Grand Dragon Samuel Green: "We'll see them later." Mon. 12-8-47

¶ Holding its annual meeting in Baltimore, the Southern Medical Association firmly specified who might attend: "White physicians, white faculty members of medical schools, white personnel of health departments, white hospital residents and interns, white medical students."

¶ The University of Nebraska student council demanded that Nebraska quit the Big Six athletic conference unless the rule prohibiting Negroes from participating in athletic events is revoked.

¶ In Durham, N.C., two semi-professional football teams played to a 6-to-6 tie in the Piedmont Tobacco Bowl, the first football game in the South between a team of Negroes and a team of whites.

¶ In Memphis, Mayor James J. Pleasants Jr. bent a dutiful ear toward Boss Crump, announced that the Negro and white races would have to see the Freedom Train separately. Freedom Train officials canceled the stop. But Atlanta's Mayor William Hartsfield refused to sanction such segregation: "I do not see how anybody can draw a color line through freedom and justice."

¶ Arguing for the white primary before the U.S. circuit court of appeals in Baltimore, South Carolina Democrats insisted that their party was like a country club: it could exclude Republicans, women, lawyers, or bowlegged men if it chose. A Negro "has no more right to vote in the Democratic primaries in South Carolina than to vote in the election of officers . . . for the Colonial Dames of America."

INTOLERANCE HELD FORM OF BOYCOTT

New York, N.Y. Times

Johnston Warns of Its Danger as He Accepts Humanitarian Award for RKO Official

Fri. 12-5-47

41

Special to THE NEW YORK TIMES.

PHILADELPHIA, Dec. 4—Eric Johnston, president of the Motion Picture Association of America, said tonight that intolerance "is a species of boycott, and in any business job boycott is a cancer in the economic body of the nation."

Mr. Johnston addressed the Golden Slipper Square Club at a dinner in the Broadwood Hotel and accepted on behalf of Dore Schary, vice president in charge of production, RKO Pictures, the 1947 Humanitarian Award of the club.

"The withholding of jobs and business opportunities from some people," he asserted, "does not make more jobs and business opportunities for others. Such a policy merely tends to drag down the whole economic level.

"You can't sell an electric refrigerator to a family that can't afford electricity. Perpetuating poverty for some merely guarantees stagnation for all. True economic progress demands that the whole nation move forward at the same time. It demands that all artificial barriers erected by ignorance and intolerance be removed."

Mr. Johnston contended that the motion picture industry "knows no such thing as discrimination." It is an industry which knows that discrimination is bad business and that the very opposite of discrimination is a factor in success, he added. Tri. 12-5-47

"In Hollywood," he said, "it's ability that counts. Where a man comes from is not important. The question is: What can he do?"

Mr. Johnston emphasized that intolerance could not be beaten by scolding, by harping on its positive dangers overmuch or by pious appeals to the innate better nature of man. He said that the fomenters of intolerance depended heavily on drama to do their "dirty work." Their big stock in trade, he added, is to dramatize some minority as a threatening evil force menacing the welfare of other people.

Symptoms of Madness

SO now a federal judge at San Diego suspends the prison sentence of a woman guilty of violating the 13th Amendment of the Constitution of the Constitution of the United States. Daily Worker - N. Y.

Mrs. Ingalls, the former Boston socialite who charged the government's case against her was inspired by Stalin, won't have to go to prison for the crime of keeping a Negro woman in slavery for 30 years. Mrs. Ingalls gains her exemption from punishment (she will pay only a small fine, and $6,000 to the Negro domestic for 30 years' work) shortly after the liquor-crazed warden of a prison camp near Brunswick, Ga., is exonerated of all guilt for cold-bloodedly murdering seven Negro convicts. Thur. 7-31-47

Slaver

And the warden's exoneration followed the exoneration of the hoodlums in Greenville, S. C., who admitted they had lynched a Negro.

It is not merely that crimes of violence and brutality against the Negro people are increasing. There is something more—more alarming.

This is the fact that racism, Jimcrow and anti-labor, red-baiting hysteria are infecting the moral atmosphere of America.

There are those who are out to dull the conscience of America. Thurs 7-13-47

We cannot let that happen here.

Discussions on Subject Disclose Full Knowledge

Abro. Baltimore, Md.

Setup Regarded as Disgrace, Shame on Country Supposed to Be Democratic and Civilized

Sat. 1-11-47

By CHATWOOD HALL

STOCKHOLM, Sweden.—(ANP)—If America thinks that news of strikes and United Nations meetings in New York, etc., are causing a blackout here in Europe of her No. 1 problem—the race problem—she is sadly mistaken.

Radio and press all too often bring to millions of Europeans reports of lynchings and terrorization of Americans. Europe has her eyes on America's No. 1 problem.

Regarded as Uncivilized

America's No. 1 dilemma is the race problem and lynchings, Europeans believe, and they regard this No. 1 American problem as the disgrace and shame of a great and supposedly democratic and civilized country. Sat. 1-11-47

This was forcibly impressed upon me while I was recently travelling across the Baltic Sea from Leningrad to Stockholm. My fellow passengers were Swedes, Finns, Hollanders, Danes, Greeks, Britishers, and a pre-Soviet Russian woman married to a rich Oslo Norwegian. Sat. 1-11-47

Scandanavians Disgusted

"Is it really possible that such things as racial discrimination and color caste actually exist in America?" asked the Finnish girl during a salon conversation.

Up spoke the Swiss passenger, who represented a large Swiss watch concern, "I can assure you, mademoiselle, that they really are far too widespread for America's health and reputation," he said.

"I represented my firm for five years in America, and with my own eyes I have, with disgust, seen those American shames in everyday practice," he declared.

Shame and Contradiction

The Hollander added that he recently had been reading in the newspapers that Americans have even been lynching and terrorizing demobilized soldiers because of their race. Sat. 1-11-47

"How can it be; what a shame and contradiction!" remarked the Russian woman.

The Dane added dryly that, if this is true, then the saying, "There is something rotten in Denmark," ought to be recast to read, "There is something rottener in America."

DECATUR has a kind of yen for insulting noted visitors. It came into the limelight many years back when the late William Monroe Trotter, editor of the Boston Guardian, visited the town. He sought service in a "white" barber shop. Trotter sat in the chair and ordered a shave. The entire shop turned into confusion over his request. The barber stated he had never shaved a colored person. "Then try your hand on me," Trotter stated. "I don't mind if you nick me a little." The barber still refused; the proprietor called in a policeman. A crowd gathered. The curtains were lowered, but Trotter held his position in the chair. He recited the Illinois Civil Rights law to the copper, and he was afraid to make an arrest. Trotter told him the barber should be arrested, if anyone. The officer called in the chief of police to settle the question. Hundreds then were outside the shop.

Finally, one of the barbers volunteered to shave Trotter and get him out. The law looked on as the service was performed. Trotter tipped the barber 50 cents, praised him for his workmanship, and started out. The chief asked Trotter would he accept the service of his car. ride to the police station (not under arrest), where they could talk matters over. Trotter consented on condition that the chief permit him to address the crowd out front on "The Evils of Race Prejudice." He did, and Trotter addressed both white and colored from the barber shop steps for half an hour. Then to the police station he went, where he and the chief had dinner (brought in) and talked over racial matters. Near train time, the chief drove Trotter to the station, glad, no doubt, to be relieved of "this strange kind of Negro." The like of Trotter has never been seen in Decatur since; that's why it's so easy to refuse service to a dark man there today like Dr. Roy. Negroes of Decatur did not pick up where Trotter left off.

Noted Historian Warns Against 'Red Hysteria'

Daily Worker, New York, N. Y.

Thurs. 9-4-47

By Samuel Sillen

The voice of a deeply aroused American democrat is heard in Henry Steele Commager's excellent article, "Who Is Loyal to America," featured in the September issue of **Harper's Magazine.** Mr. Commager, noted historian and professor at Columbia University, writes in sharp warning and protest against the current "loyalty" agitation in which he sees the reversal of the American heritage. The article by this influential historian is one of the most important statements to appear in an American publication this year.

"In the making," writes Mr. Commager, "is a revival of the red hysteria of the early 1920's, one of the shabbiest chapters in the history of American democracy."

"Who are those who would set the standards of loyalty? They are the Rankins and Bilbos, officials of the DAR and the Legion and the NAM, Hearsts and McCormicks. May we not say of Rankin's harangues on loyalty what Emerson said of Webster at the time of the Seventh of March speech: 'The word honor in the mouth of Mr. Webster is like the word love in the mouth of a whore.'"

No American hero could meet the tests set up by the loyalty oath makers, writes Mr. Commager. Not Washington or Garrison, not Lincoln or Justice Holmes. "We should not forget that our tradition is one of protest and revolt, and it is stultifying to celebrate the rebels of the past—Jefferson and Paine, Emerson and Thoreau—while we silence the rebels of the present."

The effort to suppress opinion and to impose arbitrary concepts of loyalty is itself "a confession of fear, a declaration of insolvency," notes the historian. "Those who are sure of themselves do not need reassurance, and those who have confidence in the strength and the virtue of America do not need to fear either criticism or competition."

Thurs. 9-4-47

Loyalty acts, the historian shows, are futile in application, pernicious in their consequences:

"They distract attention from activities that are really disloyal, and silence criticism inspired by true loyalty. That there are disloyal elements in America will not be denied, but there is no reason to suppose that any of the tests now formulated will ever be applied to them. It is relevant to remember that when Rankin was asked why his Committee did not investigate the Ku Klux Klan he replied that the Klan was not un-American, it was American!"

Mr. Commager finds that by any reasonable standard those who are really disloyal may be judged by their inflaming racial hatreds, violating the freedom of the ballot box, denying equal educational opportunities, frustrating justice by lynch law, making a farce of jury trials.

The disloyal ones are: "Those who deny freedom of speech and of the press and of assembly. Those who press for special favors against the interest of the commonwealth. Those who regard public office as a source of private gain. Those who would exalt the military over the civil. Those who for selfish and private purposes stir up national antagonisms and expose the world to the ruin of war."

But, asks the historian, "Will the House Committee on Un-American Activities interfere with the activities of these? Will Mr. Truman's disloyalty proclamation reach these? Will the current campaigns for Americanism convert these? If past experiences is any guide, they will not." Thurs. 9-4-47

Mr. Commager blasts the attempts of the NAM and individual corporations to identify loyalty with the capitalist system: "Certainly it is a gross perversion not only of the concept of loyalty but of the concept of Americanism to identify it with a particular economic system."

Citing the judgment of the Supreme Court in the Schneiderman case, the historian goes on to point out that "If Americanism is equated with competitive capitalism, what happens to it if competitive capitalism comes a cropper? If loyalty and private enterprise are inextricably associated, what is to preserve loyalty if private enterprise fails? Those who associate Americanism with a particular program of economic practices have a grave responsibility, for if their program should fail, they expose Americanism itself to disrepute."

Loyalty is altogether different from everything that the current agitation suggests:

"It is not conformity. It is not passive acquiescence in the status quo. It is not preference for everything American over everything foreign. It is not an ostrich-like ignorance of other

countries and other institutions. It is not the indulgence in ceremony—a flag salute, an oath of allegiance, a fervid verbal declaration. It is not a particular creed, a particular version of history, a particular body of economic practices, a particular philosophy. . . . Every effort to confine Americanism to a single pattern, to constrain it to a single formula, is disloyalty to everything that is valid in Americanism."

Thurs. 9-4-47

Thus speaks the historian who is aware that by the standards of the Un-American Committee and the procedures of the loyalty tests, all of American history would have to be rewritten by goose-steppers. Thus speaks the democratic intellectual who knows that surrender to Rankin is desertion of America.

With A Grain Of Salt

By ARTHUR P. DAVIS

Never Underestimate The Importance Of Pride In The Little White Man

IN ANY consideration of the racial problem in America, we must never overlook or underestimate the importance of pride in the little white man. It is the most potent force for evil in our country today. I am not concerned here with the economic and sociological reason for this fact. I speak now of the fact itself.

Journal and Guide

To explain my meaning, let us consider the recent unpleasantness which Muriel Rahn and her husband, Dick Campbell, encountered on the Southern Railway System. As one reads the news releases on the case, he is impressed with one thing above all else—the unnecessary and malicious nastiness of the dining car steward.

9-6-47

What did the steward—a mere servant—have to gain by all of this high-handed insolence? Why was he so arrogantly bitter? His duty, seemingly, was quite simple. All he had to do was to move two whites from the segregated Negro section of the diner to the half-emply white section. That was all.

Journal and Guide

But it wasn't that simple for the steward. The factor of pride entered into the equation and completely unbalanced it. The steward, a little man, working among Negroes in a little despised job, probably has sense enough to know that he doesn't count for much in the scheme of things. But he has one consolation, he can order Negroes around—those who work under him and those who come into his car. That is all he has in the world to cling to; that is really all that distinguishes him from the Negro waiters with whom he works; and he has to have that feeling of superiority if life is to have any meaning for him. Consequently, when he ran across two Negroes who refused to take him seriously, his pride was hurt; all the hatred of his little being welled-up; and he fought back. The Campbells were threatening the only spiritual possession he had, and he had to protect it.

Let me illustrate further with an incident told me by two of my New York friends. The two of them—man and wife—are both fair enough to pass. They were seated one evening in a Harlem bar, when a white youth, mistaking them, came over and asked if he could join them. They consented, of course, and the boy moved over to their table. After a drink or two, he got confidential. "You may wonder," he said, "why I hang out in a nigger bar. Well I'll tell you, I really come here to bolster my morale."

My friends, now thoroughly interested, wanted to know how frequenting Negro bars gave him such a lift. "I work in a high class club downtown," he explained; "it's really one of the swankiest in New York. I am just a waiter there—a mere servant— and those rich people look upon me as just so much dirt. I can see it in their eyes. Well, every night before I go to work, I stop by a Harlem bar to have a drink, and sitting here looking at these niggers, I can feel superior, at least for a little while; and I tell you frankly, it helps like hell."

Norfolk, Va. 9-6-47

Let's take a final example—three years ago, a certain Washington club secured through one of the few white members of the group, a downtown hotel for a banquet. I went to that dinner, but when I saw the faces of the waiters, I was afraid to eat my food. Those waiters were hurt deeply and showed it. Forced to serve Negroes, they felt humiliated. And I in turn felt genuinely sorry for them, knowing how acutely their sense of pride had been touched. Torn between fear of losing their jobs and the hatred of the thing they were doing, they were a pathetic group. Unlike the steward, they couldn't get too openly nasty. They simply agonized under the ordeal and slung the food at us.

Sat.

Here then is your little man, your little, bitter frustrated white man, who feels that whatever else may happen to him, he can still look down on the Negro. As I have said above, it is a spiritual possession that he will not easily surrender. He will fight to the death not only any physical infringement on this territory, but any intellectual invasion as well. He rejects, with all of the power of his little being any knowledge which tends to endanger this concept. And I repeat, whatever you do, don't underestimate the strength of his position. It has all of the power and ruthless force desperation can give.

PARADOX OF JEWS

How Can Christian World Hate Him When It Owes Salvation And Many Other Things to Him?

(41) Pittsburgh Courier

By BENJAMIN E. MAYS

The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

Pittsburgh, Pa.

I DO a lot of preaching. And every time I preach I base my remarks on a text or passage found in either the Old or the New Testament. All my life I have heard other men preach. They, too, speak out of the Old and New Testaments.

The conservative or orthodox in the Protestant religion insist that the Bible is the word of God from the dotting of every "i" to the crossing of every "t." These conservatives argue that the contents of the Bible were literally dictated by God, so to speak, to the prophets or persons bearing authorship of the books.

Mr. Mays

Sat. 9-13-47

The liberal in religion, though refusing to accept the literal interpretation of the Bible, contends that the Bible is authority in religion and morals and that it is God's word. The Bible is still the best seller.

The Christian religion is based on the Old and the New Testaments. We contend, friends and foes alike, that salvation for the world lies in the direction indicated by a man who lived 2,000 years ago. His name is Jesus. Both Protestants and Catholics agree that Jesus Christ is God—not mere man. And that mankind cannot be saved except through Jesus the Christ. For almost nineteen centuries the Catholics have held to this, and the Protestants since the time of Martin Luther.

* * *

ALL THIS TO point out the great paradox. The people who produced the Old and New Testaments are the ancestors of the modern Jew whom so many of us hate, despise and kick around. The man whom we worship as God and declare "no salvation without Him" is one of the ancestors of the present-day Jew whom so many of us hate, despise and kick around.

If Jesus is God and if man is to be saved only through Him as Catholics and Protestants contend, it must be admitted that the Jewish people have made the greatest contribution of any people in history. And yet they are hated the world around. The prejudice and hatred directed against the Jews in the United States is second only to that directed against the Negro.

If the Jews had given us no more than the Bible, the prophets and Jesus, their contributions would have been tremendous. But ever since Jesus, they have carried on in ways characteristic of their pre-Christian era. In philosophy, psychology, music, science, finance, statesmanship, Government, economics, literature, social work—in fact in every area of human endeavor, the Jews have enriched the world with their sweat, blood, tears and genius.

How strange it is that such people must suffer so! The historical hands of Britain, France, Spain, Germany, Poland, Italy, Russia and the United States are all bloody with injustice to the Jew.

Sat. 12-6-47

NO EXPLANATION is adequate to explain this paradox to me. The argument that the Jew is too smart doesn't make sense. The argument that he won't assimilate doesn't explain anything. The Negro is condemned because it is feared that he wants to assimilate and mix with the white race.

The argument that the Jews are getting a double dose of their own medicine when Ezra and Nehemiah made Jews put away their foreign wives and children and return to Jerusalem from the exile explains nothing. The paradox is a mystery. Let us make every contribution we can to the world and let us develop the full every gift God has given us. But we must not be defeated nor frustrated when we find doors shut in our faces despite our great contribution to humanity and to the world.

Sat. 9-13-47

The "Tom Paine" Scandal

THE majority of the Board of Superintendents, which voted to ban the novel **Citizen Tom Paine, did not read the book.**

Such is the startling disclosure made elsewhere in this paper, on the basis of our reporter's direct questioning of the board members.

Why then was there such eagerness to ban this book by Howard Fast, one of America's best-known younger novelists?

There can only be one answer.

The Board of Superintendents had a **political motive,** and a pretty shabby one at that. They were taking orders.

Citizen Tom Paine is a book about one of America's greatest revolutionary heroes. He was honored by Washington, Franklin and Jefferson.

But Tom Paine was a harsh critic of organized religion, as indeed were Jefferson and Franklin. Hence, every effort has been made to bury him in oblivion.

But there was another reason, too, no doubt, in the board's summary action.

That is the effort to frighten teachers and writers with progressive views.

Howard Fast's book, **Freedom Road,** on the democratic achievements of the Negro people during the Reconstruction days, is also on the forbidden list of our town's schools.

That shows the mentality which is guiding and censoring the thinking in our schools.

It is a mentality which is ready to surrender our great American traditions to the pressure of bigots, Negro-baiters and reactionaries operating behind the scenes. But we are sure that neither New York's parents nor her teachers and writers are ready to turn our school children over to bigots and democracy-haters. We urge the writing of protest letters and telegrams. Speak up, New York!

UN to Get Story Of U.S. Jimcrow

The National Negro Congress is determined to prove to the United Nations that the "American" institution of Jimcrow is a world problem. That's what Edward E. Strong, NNC's organizational secretary, told The Worker.

A conference attended by observers from some 30 organizations last weekend decided to back up the original Congress petition to UN in behalf of 13,000,000 oppressed Negroes with facts and figures on how their plight affects other peoples.

"For instance," Strong said, "we are going to show how discrimination is written into law even under federal jurisdiction. You find almost unbeliebable examples in the Panama Canal Zone, the Virgin Islands, Puerto Rico and in Washington, D. C.

"That ought to answer the argument about jimcrow being purely a concern of the individual 48 states."

Another job of the supplementary petition to UN will be to show that Negroes are not the only minorities affected by American discriminatory practises.

"ALL DARK-SKINNED persons have met it," Strong pointed out. **"Even UN representatives can testify to this. An Indian representative was subjected to segregation. Black French delegates from Guadaloupe had difficulties at a midtown hotel."**

"DISCRIMINATION against Negro citizens is at the root of discrimination against other minorities —and cannot be regarded as an internal problem," Strong emphasized. "Those who attended our conference are determined to start such a tremendous campaign to prove this that the UN cannot possibly be deaf to our plea.

Participating in the conference were observers from the International Workers Order, American Friends of India, Council for Pan-American Democracy, West Indies Conference Committee, American Committee for the Protection of the Foreign Born, Puerto Rican and Virgin Island Students Abroad, and Council on African Affairs. Others were National Association of Colored Women, National Lawyers Guild, Christian Federation, Civil Rights Congress, Delta Sigma Theta, Women's Action Committee, Alpha Phi Alpha, CIO Electrical, Radio and Machine Workers, CIO Transport Workers, CIO Office and Professional Workers, AFL Hotel Front Service Workers, Local 144, CIO Furriers Joint Board, Local 87, AFL Cooks Union, Local 89, AFL Food Workers Union.

Pitching Horseshoes

I'd like to add my two cents to Winchell's attack on bum dialecticians.

I want to discuss it, not only as a man who hates intolerance, but as a showman who loves good entertainment.

Let me start with the flat statement that, without exception, the fellows peddling race ridicule are inferior comedians and midget talents. No top performer on Broadway today is telling the gag about Rastus and the chickens. No real star in the movies reaches for the easy laugh about the moth in Sandy MacPherson's wallet. No big radio funnyman is telling the one about the Jew who burned down his shop for the insurance. These corny cracks come only from the mouths of second-raters.

These jokes not only make me mad—they make me sleepy. I laughed at them twenty years ago. I yawned at them ten years ago. I winced at them five years ago. Today they nauseate me. Their punch lines were telegraphed long before Morse.

You don't hear them from the Bobby Clarks, Danny Kayes, Ethel Mermans and Bea Lillies. The race crack is the crutch of the stumble bum who is too scared, too stupid or too stingy to lay it on the line for good material. You hear it from the vaudevillian who helped kill vaudeville, the Monster of Ceremonies at the Flyby Night Club, and the radio miss-out who owes Hooper ten points. I don't know whether Bob Hope, Edgar Bergen and Fibber McGee are socially conscious. I do know they're allergic to obscurity.

I'm not suggesting Fred Allen get rid of Mrs. Nussbaum, or Jack Benny dispense with Rochester and Kitzel. I am suggesting these two highly talented gentlemen make sure those yocks aren't knocks.

Now, don't start telling me about the dear, dead days of Potash and Perlmutter, and Lew Dockstader. In today's show business, they wouldn't gross enough to pay off the stagehands.

A misguided movie company recently remade "Abie's Irish Rose." After looking at the grosses, they're thinking of cutting up the film for mandolin picks.

I've made a lot of coffee and zweiback out of show business, and I think I know what I'm talking about when I level on the broken-syllable boys. Before the war, most of them didn't work two weeks in fifty. During the war, these brassy, not-so-classy comics got their chance. Two hundred dollar talents got up to two thousand a week. It's my guess two hundred will look pretty good to some of them two years from today.

If I were managing one of these alleged comedians, I would first wash out his mouth with the Bill of Rights. I would tell him that if a gag is truly funny, it doesn't matter whether it's told about a Frenchman or a Choctaw Indian. I'd point out that the top attractions in the cabaret business—Olsen and Johnson, Milton Berle, Joe E. Lewis and Jimmy Durante—have gotten rich without resorting to the Pat-Sandy-Moe routines. I would read him the long list of entertainment greats who never settled for the laugh that hurts.

I would prove to him that the fabulous moneygetters, from Chaplin to Abbott and Costello, depend on jokes rather than jeers.

I would make him hang the stale-joke formulas on his dressing-room wall, and warn him to steer clear of them if he wants his name in lights. Here are a few:

Negroes carry razors, get scared in graveyards and rob hen coops. ("Nossuh, Boss, nobuddy heah but us chickens.")

Englishmen have no sense of humor, and their names are 'Erbert, 'Awkins and Halice.

Jews drive a hard bargain. ("Why'dja buy an all-day sucker at four in the afternoon?")

Irish get drunk and fight. ("... and that's why paving blocks are called Irish confetti.")

Greeks run restaurants. ("We got two kinds of pie, apple and pine-opple.")

Scotchmen are stingy. ("Thanks for savin' me bonny boy from drownin', but where's the lad's hat?")

And, since this column appears in several papers outside the U. S. A.—

Americans are money-idolizing mugs who are browbeaten by their wives.

Get this straight. Nobody—Winchell included—objects to the use of dialect when it doesn't ridicule. Everybody who knows the score objects when it is used to point up stories which would delight Julius Streicher and Theodore Bilbo.

In my book, it's not only bad taste—it's bad box office.

By Billy Rose

Seamen Flayed by Press, Women

Afro-American

U. S. Minister Decries Fight in Dance Hall

Baltimore, Md.

SENDS REPORT HERE

Southerners' Manners Called 'Uncivilized'

Sat. 6-21-47

STOCKHOLM — The Swedish people, shocked by a recent display of racial strife between white and colored seamen in Malmo—precipitated when a native blonde danced with one of the latter — have warned Americans to confine their persecution of colored people to the United States.

The Swedish press and several influential women's organizations promptly denounced the incident and sent vigorous protests to Louis G. Dreyfus, U.S. Minister here.

Report to Washington

Mr. Dreyfus announced last Thursday that he is filing a report to Washington, and, in a statement to the Swedish press, said:

"I deplore manifestations of racial discrimination. I am reporting the entire matter to Washington for such artion as may be possible following the return of the individuals involved to American jurisdiction."

The American Minister at the same time assured the women's organizations which protested the "brutality and violence to which the colored seamen were subjected," that Americans frowned upon such "manifestations of racial discrimination wherever they may occur."

Press Speaks Out

Commenting editorially on the clash, the local newspaper Expressen declared: Sat. 6-21-47

"The Americans must keep the persecution of colored people within their own borders.

"American crews should be told that the Swedish people do not discriminate against human beings because of race and color, and will not approve the importation of such uncivilized manners from the West."

Mixed Dancing Cause

The fight between the seamen occurred the latter part of May when Southern crewmen from the Texas steamer, William K. Kamake, objected to Swedish girls dancing with crewmen from the steamer Booker T. Washington.

Five members of the Kamake were arrested, and reporters and photographers were barred from the ship. One of its crew said:

"If the colored sailors get our pictures, they will send them to Communist newspapers in the United States and our families will be exposed to persecution."

During the dance hall fight the Swedes came to the aid of the colored seamen until police arrived. Sat. 6-21-47

No official action has been taken by the U.S. Government in the matter, a State Department spokesman told the AFRO Saturday.

The State Department has been informed by the American Minister at Stockholm that he has received protests about the disturbance from a number of Swedish organizations and Americans, and was investigating the matter.

Whatever action was taken, the AFRO was told, will be done by American authorities, as there is no evidence of international implications.

Pursuit of Happiness

Richmond, Va.

Editor of The Times-Dispatch:

I am a Negro whose life is in jeopardy because God saw fit to have me born black.

I am a law-abiding citizen of the United States, but live in fear lest there come a time when I will be affronted by a mob for demanding the rights and the respect due me. Thur. 5-29-47

I am speaking not only for myself but for 13,000,000 Negroes.

What recourse have we? There seems to be no law for the protection of our human rights.

We cannot live happy and free lives when all too often some of our race is lynched, shot down, or suffers indignities.

M. F. COMPTON.

Lexington. Thur. 5-29-47

Most Textbooks Ignore Negro Contributions

The Call Fri. 1-31-47

Kansas City, Mo.

NEW YORK. — (ANP) — A two-year study of 413 textbooks used in elementary and secondary schools and in introductory college courses throughout the country reveals that they ignore the contributions of Negroes to America's progress.

That revelation was made here last week by Dr. Howard E. Wilson, assistant director of the Carnegie Endowment for International Peace, and deputy director of the United Nations Educational, Scientific and Cultural organization, who reported to a group of educators and publishers on the findings of a 10-man committee to study and analyze textbooks, during a dinner at the Commodore hotel.

Negro achievement, progress and contribution to American life is played down by omission in most of the textbooks, Dr. Wilson's committee studied. The typical text and teaching guide tends to ignore Negroes and their contribution to contemporary society, he said.

But few text attempts to guide pupils into a psychological analysis of prejudice or the conditions of its reduction, Dr. Wilson's committee found, and "Emphasis is on the typical group member rather than on the variety individuals within a group," he remarked. Fri. 1-31-47

"With few exceptions the textbooks and courses of study are free of intentional bias toward any population group," Dr. Wilson said. "However, there are frequent value judgments and implications, unconsciously or carelessly expressed, which tend to perpetuate antagonisms now current in American life."

The 10-man committee, directed by James L. Hanley, superintendent of Providence, R. I., schools, has general supervision ofw the study. Dr. Wilson and his staff analyzed 267 textbooks commonly used in elementary and secondary schools in United States history, world history, human geography, civics, modern problems, biology and literature; 221 introductory college texts in psychology and sociology; 25 manuals for college "orientation" courses, and 100 of the most widely read books for children.

Three hundred teachers filled out questionnaires regarding teaching materials, and consultations were held with representatives of minority groups, psychologists, sociologists and educational leaders, Dr. Wilson said. The Spanish-speaking group is another minority about which too little is told, he asserted, while in the treatment of Chinese, Japanese and Filipino minorities, teaching materials lag behind current developments, often offering "offensive generalizations about them." Fri. 1-31-47

Some text books carried excellent but sensitive treatments on immigration, he reported, but they were often referred to in "patronizing terms," or even "in alarming terms as 'hordes' or swarms,' and 'problems.'" Most of the textbook material on the Jew is about the ancient Jews, with little recognition of changes and contributions since then, Dr. Wilson revealed. The inaccuracies discovered referred to the Jews as a "race," with "little effort to offset the stereotypes of Jews which abound in contemporary social thinking."

The study was made possible by a grant of funds by Milton Biow and associates to the National conference of Christians and Jews, Dr. Wilson said, and will not be ready for publication for several months. He criticized "omissions of data and gaps in curriculum planning which result in failure of the teaching outlines and materials to come to grips with issues especially significant for young citizens today."

Character Assassination Is Damnable

The Call Kansas City, Mo.

In the same way that an opiate administered by a physician dulls pain until the body's recuperative powers start it on the road to health, race prejudce came into American life to dull the memory of slavery's horrors.

Before the Civil War, men of good purpose defended slavery on the ground that the "poor slaves could not survive without a master over them" while those of baser mind disposed of the moral issue by calling the slaves "beasts." When the struggle between free and slave labor came to blows and Negroes showed their capabilities, new excuses were sought and only illogical, heartless race prejudice was unprincipled enough to find them. Fri. 9-11-47

Race prejudice labored with an energy worthy of a better cause. It throttled the democratic principle in the South until it became a section of ring rule. It closed the doors of industry when a worker of color approached, though a job is every man's right. It even made brotherhood meaningless among Christians. Race prejudice put on a strong offensive; still Negroes gained. They became literate, they acquired trades, they gained a place in church life. It would seem that prejudice would give up. Not so!

Today race prejudice unlimbers its biggest guns, this time to destroy Negroes' reputation for decency and law observance. On its own showing, we are a people who have a thousand good to one bad. But with cunning, it stresses that one and suppresses the good. The result is that all of our intelligence, all our skill, all our spirituality is not put to work because we are condemned on sight, thanks to the reputation made for us by race prejudice.

We have one consolation. We have won out before and we will win out again. Cities and counties may deny hospitalization to our feeble-minded and thereby pile up for us a reputation for criminality that we do not deserve. Communities may deny us our share of good training and wholesome environment and then point out our failure to develop them spontaneously —which nobody else does—as a weakness of character. Still we will win out because God in His Heaven does not love a lie. Fri. 9-11-47

In an age and under the religious philosophy which teaches the interdependence of all men, reluctance to apply the principles of the constitution here at home keeps race prejudice alive. What fools these mortals be, trying to build their world upon the wreckage of other men's lives.

Biblical Lesson

Editor Constitution: I would advise every individual to read The Acts of the Apostles, chapter 17, verse 26, which says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" in fact read the entire chapter and get the full meaning of what Paul is teaching the people. He was trying to get it across to these ancient people who to worship, and not to mix with. It's so easy to understand God's Word when read prayerfully. Preachers sometimes get the meaning a little wrong in trying to carry a point.

If the Negro wants to be among people where he can be at ease and feel free to associate with his neighbors, help him get back to his own country, the place God prepared for them. White people and black people should never mix. We do not want a brown nation. We want to remain pure white. C. V. CANTON.

Atlanta.

Defense of Walton

Editor Constitution: I have stood about all that I can stand of this criticism of Walton County.

My mother was born and reared there and I know there are no better people or more progressive counties in Georgia. And don't you know that if Walton County citizens had been responsible for the killing of the four Negro citizens (which we all deplore) that they would have crossed that county line bridge to have saved their own county the shame of it?

Now comes someone demanding the National Guard be sent there. I am not attempting to excuse the burning of Negro churches and schoolhouse at Snellville, but to say that, that also is on the border line of the county. I believe in law and order and in justice.

G. P. WHITWORTH.

Hull.

OUTLOOK IN GEORGIA

The Afro-American

While radio comedians fill the air with gags about Georgia's two-governor dilemma, thoughtful and self-respecting whites in Georgia suffer an unbearable embarrassment.

Some of them hang their heads, wring their hands and do nothing, but there are others, optimistic enough to work for reform. To paraphrase one of them, the taste of the Arnall regime is still in their mouths and they hate to think of spoiling it with another dose of Talmadgism. Bal. Md. 12-1-47

The unfavorable publicity which has come to Georgia as a result of the Monroe lynchings, KKK, Columbians, Gene Talmadge and the present Talmadge-Thompson stalemate, all serve to remind thinking citizens of how much better off they were under Arnall. Baltimore, Md. 12-1-47

While we would never agree that Georgia will ever become a Utopia, we somehow find ourselves stringing along with those who feel that the pendulum will swing the other way, now that the spotlight has laid bare the rottenness existing there, and that today's minority will increase in numbers and influence as a result of it all.

Hitler's Way--Not Georgia's

41 Constitution

Loganville's Negro school building burned last Friday night.

One would not have thought much about it except for the fact that it came hard on the heels of fires which destroyed, first, Loganville's Negro Methodist Church, and, more recently, Loganville's Negro Baptist Church.

Granted, the three fires may have been a strange coincidence. Atlanta, Ga. 11-29-47

But Loganville, which ought to know, apparently doesn't think so.

For the Mayor and Council of that city have offered, according to the Walton Tribune, "a $100 reward for information leading to the apprehension and conviction of the person or persons responsible."

As a result of the three fires, Loganville Negroes have neither places of worship nor education, the school having served as a Sunday meeting place since both churches burned some time ago.

"It is understood that this amount will be increased by a contribution from citizens of the city in a determined effort to stamp out a succession of events which has left not a single church nor school building for colored people in the City of Loganville," reports the News. "The action of the Mayor and Council crystallizes suspicion which has been in the minds of many concerning the series of fires, and their forthright action in the matter is commendable and praiseworthy." Sat.

One can understand the concern of the good people of Loganville and Walton County over this latest incident. Indeed, every Georgian is humiliated at the ugly implications which must be drawn from it.

Race hatred is a terrible thing and when it reaches such depths of fanaticism must be stamped out before it destroys all vestige of law.

Church-burning is a Hitlerian tactic, unworthy of any people who call themselves Christians. The hoodlums responsible must be apprehended and removed from society before their vicious venom spreads. Otherwise, each unpunished outrage will lend new courage to the naturally cowardly minds of the hate-ridden little men who conceive and carry out such atrocities.

41 1947

Illinois

PORTRAIT OF CHICAGO

Michigan Chronicle

By RUSSELL OWEN

Detroit, Mich.

(Condensed from The New York Times Magazine)

Chicago is an overwhelming enigma—beautiful in its magnificent lake front, sordid in its slum districts that cover vast sections of the city, incredibly powerful in its rush and roar of production. Sat. 5-3-47

The city's tumultuous history was never more interesting than now, even though it is not so raucous as usual. It is going through a familiar period of political pseudo-reform, and beating its breast, but its politics are still as dirty as its streets. It is puffing out great clouds of smoke in the process of making more goods than it ever did before in peace time. It is rushing, growing, stretching its muscles to the utmost, just as it has done since it began to emerge from the mud around Garlic Creek—now known as the Chicago River—more than one hundred years ago.

Its aura of social disrepute still clings to it, stimulated by the way crime is played up in its newspapers. Its strip tease places and other haunts of vice and gambling still flourish, more openly than in New York. Chicago has always gloried in being a wide-open town. It waves its naughtiness with a kind of jaunty pride, although the foremost citizens sometimes cluck a bit. But Chicago isn't any more wicked than New York or any other large city, and gangsters are no more in evidence.

East and West meet in Chicago. The city has the industrial ability, the shrewdness of the Yankee and other pioneers who traveled far to build it. But its spirit is that of the West, the West of the old days, the West that dreamed of empire. So when it does something, it does it in the grand manner. No other American city has created a more imposing facade.

It was the lake and luck that made it. Sometimes Lake Michigan is more like the ocean, throwing waves angrily against bulkheads and hurling spray high in the air. It is rimmed with ice in winter; on sunny days it shines blue along miles of white sandy beaches. The lake was made when the ice age passed, but the drives and the parks were due to the luck that an old gentleman named Ward—Aaron Montgomery Ward, no less—had a vision and fought to keep business from the lake front.

But Chicago is not all park and waterfront. One begins to notice that the back of the proscenium arch is rusty even in the Loop district, which lies in the center of the city just beyond Michigan avenue. Here the Elevated, rattling above narrow streets, encloses the business and main shopping dis-

trict. The streets are jammed with traffic, filled with people as much in a hurry as in New York and with no more space in which to move. Sat. 5-3-47 But the appalling thing about Chicago is its dirt and filth. All big cities are dirty at times; New York has been scolded repeatedly for its dirty streets. But it can't touch Chicago. Three weeks after a snowstorm some of the sidewalks on Michigan avenue, north of the famous Rush street bridge, are still half covered with ice and puddles of water. There is hardly any modern snow removal equipment, and in one of the greatest industrial cities of the world it is amusing to see an antiquated scoop trying to break up and lift ice from a corner of Michigan avenue.

Four blocks from that noble thoroughfare are alleys where garbage lies on the snow, and in poorer parts of the city the amount of garbage scattered about is beyond belief. The alley rats of Chicago are famous. The streets are never flushed, and the Sanitary Department is run so badly that only recently the newspapers printed a story that several sewage disposal units had broken down through carelessness and inefficiency.

But to see the grime of Chicago—and the grime is important because it is a strong first impression—one must go back of the Loop to the west, and down the Southside, past Packingtown — where the streets are cleaner inside than on the outside of the stockyards—through the amorphous district that runs in a great arc from South Chicago, west of the Loop, and gradually disappears into the northern part of the city some distance west of the lake front. For the lake front to the north, beginning at about the Drake Hotel, is the better residential district and the site of the Gold Coast.

The city's backyard is incredible. Chicago is a large city, the fourth largest in the world, now that Berlin and Tokyo have been trimmed down. It lies on flat land, with no physical checks to its expansion. And as it has spread it has matured and then rotted.

There are cases of cleanliness in this grim area, little parks where trees struggle in the summer—Chicago has many streets lined with trees—and sections where some groups have held the fort against the avalanche of dirt and corrosion. But they are few and they make the adjoining slums all the more terrible. (Even the medical center of Chicago lies in a near-slum, although another is being built on the lake front.)

Chicago's slums differ from New York's blocks of cold-water flats; they are small houses leaning up against factories or each other, remains of substantial dwellings, three-story flats, or jerry-built places put up in a hurried effort to rebuild the town.

Many of the foreign settlements are in this long sweep of the forgotten portion of the city. Chicago was always a mecca for the poor people of Europe, and they flocked there in days before immigration quotas.

Today Chicago's greatest racial problem is that of the Negro. The city, which traditionally years ago was the refuge of the colored man, has become increasingly fearful of him and resentful. There are several hundred thousand Negroes in Chicago, mostly on the southside, and conflict between the races has occurred occasionally in recent years. Now the situation is again becoming serious. There have been many minor incidents and some shootings, and a committee on racial affairs has just announced that "Chicago is heading toward a race riot." The housing situation has much to do with it.

Holiday Magazine Tells City's Story In Words, Pictures

Chicago, Illinois Defender

Sat. 5-17-47

Chicago gets a comprehensive going over in the May issue of "Holiday" magazine, which has a drawing of Michigan ave., north of the river on the cover.

Every phase of city life is shown in color and two tone photos illustrating the various phases of city life. From the Southside, the Maxwell st. market to the upper gold coast, the story of Chicago is told in words and pictures.

Punchiest writing in the issue is the section of the Southside written by St. Clair Drake and Horace Cayton, co-authors of "Black Metropolis." A story on Marshall Field and another on the city in general are done by Chicago authors.

Among the striking photos are one in color of a child delivery at Provident Hospital and one of marching Defender newsboys. The issue is a good review for residents who don't know the city, and is excellent for bragging to out-of-towners.

Northern Bigs Hits Dixie White Couple

Chicago Ill. Defender

Sat. 7-5-47

The South—in the persons of Mr. and Mrs. W. B. Akin, 6710 S. Lowe, natives of Dallas—is pretty much shocked and very annoyed at the brand of "democracy" they find in the north. A gathering of 200 white property owners of the district met last week at the offices of the Southtown Planning Association, to level vague charges at the Akins, University of Chicago students, who keep a Negro maid. The maid, Mrs. Matiel Brown, received a short visit from her son, but he left when he found whites of the neighborhood more bigoted than those of Dallas. Threats have been made against the Akins' property, but they intend to retain their home and their peace and will ask an injunction if their servant is further molested. Sat. 7-5-47

Negroes are committed by town Negroes. The "town niggers" he refers to are supposed to be good-for-nothings who live off "wenches" supported by low-living white men.

Sat. 9-13-47

Virtue is unknown among certain groups of Negroes, so says the all-knowing Davis, and the quickest way for a "wench" to get into "high society in her tribe" is to have two or three white children. This is why the self-styled superior being says white men must hold the Negro "as far below him as the brute."

At this point, he slips and gives the key to the whole picture of Jim Crow race hate and oppression. Every businessman in the South is anxious to sell to the Negro, he admits;

Some of the rules of thumb are:

J. R. Watkins Co.'s 'Doctor' Davis Tells How To Win Negro Customers

Chicago, Ill.

(Editor's Note: The J. R. Watkins Co. is not to be confused with the E. A. Watkins Co. which manufactures and distributes cosmetics and hair preparations. E. A. Watkins has main offices in St. Louis, with several branches throughout the country.) Sat. 9-13-47

Mistreat them and they'll love you. Insult them and they'll be your best customers.

A vicious insult to the entire race, a series of lies and slanders about Negroes and their conduct, is contained in a pamphlet put out by the J. R. Watkins Medical Co. as a guide to its salesmen on how to extract the most money from Negro customers.

The company's policy, expressed such terms as "auntie," "nigger," "boy," is contained in an article ghost written for a "Doctor" Davis, whose picture number is 168 Texas. The writer is a northerner whose picture number is Ex. 990 Michigan. It relies on fear and intimidation. it relies on insults to sell its products. Sat. 9-13-47 "Practical Experience"

Introducing the sales problem, the pamphlet's preface terms it a complete guide book, which will enable a salesman "to talk intelligently on our line." It is presented as the result of the experience of the company's best men, and cites years of "leadership" in the medical business as proof that the instructions are not "theoretical . . . but practical in every idea and recommendation."

The J. R. Watkins Co. has home offices in Winona, Minn., with branches in New York, Houston, Memphis, San Francisco, and Winnipeg, Canada. It sells liniments, patent medicines and cure alls, through door to door salesmen.

"Doctor" Davis, of 168 Texas, one of their best men, opens his broadside against 15 million Americans by saying that one-fifth of his trade is with them. He admits that they pay their accounts better than whites, but claims it is because he can "bluff" them with more success. Sat. 9-13-47

Always Ruled Negroes

Inviting others to follow his tried and true methods, he explains that he learned Negroes are less than men through his grand-

'Beware Of Cities'

In order to prevent other racists from making what he appears a serious mistake, salesman-race baiter his technique works other reason than to revile Negroes. "The town niggers," he says, of do's and don'ts for the trade. he gives is that (according to figures he dreamed up) horse (if he wants their money). crimes committed by 95 of 100 crimes

Never tip your hat to any of them, male or female. Never eat or drink with one of them. Never call them mister or sir. Never shake hands or introduce a friend. Never knock on their doors, but call them to you from the yard, and never take off your hat in their houses. Never call them "niggahs" to their faces.

The do's that Davis prescribes include:

Call "a real old wench Auntie, or a real old darkie Uncle. Call all by their first names. Call several wenches girls and the men boys.

The northerner, Ex. 990 Michigan, who wrote for Davis said he traveled with him on an ordinary day when he put out $61.85 in medicines on credit, sold $4.25 worth for cash, and collected $10.30, mostly from Negroes. He praised his methods, which bring the company $200 to $300 weekly, and said he is in sympathy with the code that is second nature to a southern white man.

Knows Better Class

Ex. 990 Michigan says that he has not always seen the light, and is fortunate to have learned about the better class of Negroes from 168 Texas. He now knows that Negroes are not half so mistreated in the South as in the North. He also has lost the hatred he held toward Negroes when he worked with salesmen from the North who treated them as equals.

Now, applying Davis' methods, he is all kindness and generosity toward Negroes (in their place). Nothing pleases him more than to see the rows of white teeth of smiling "darkie 'boys' and 'girls' as he drives up, and to watch their little pickaninnies playing."

This, according to the J. R. Watkins Co., is the best way to win Negro customers.

FROM FRED DOUGLASS TO ROBESON, PEORIA HASN'T IMPROVED

Chicago, Ill.
Sat. 5-3-47
41

"I AM going to Peoria with something like a real dread of the place. I expect to be compelled to walk the streets of that city all night to keep from freezing. The last time I was there I could obtain no shelter at any hotel and I fear I shall meet similar exclusion tonight."

Lucius Harper

The man who spoke those words was walking with his friend, Samuel Brown, on a bleak, wintery night when prairie winds pierced him like needles in the town of Elmwood, Ill., 20 miles from Peoria. The two were on the way to the railroad station. That was on a Saturday night in October 1882. The man, walking along with this dread in his mind, was the famous orator and abolitionist, Frederick Douglass. He was on a lecture tour, and had to get to Peoria to make necessary train connections. There was no Sunday train and he had to lay over in Peoria to make schedule Monday morning.

That was 65 years ago.

The suppression of Paul Robeson in April of 1947 by the mayor and chief-of-police of Peoria, just recently, leads us to believe that that little hayseed baliwick hasn't improved along racial lines since Frederick Douglass faced it with dread "way back yonder." If anything, it has "progressed" decidedly backward. Douglass was, however, able to get overnight accommodation in the best hotel in Peoria. Today a Negro would seek such accommodation in the best hotel there at his own peril. He just as well seek similar housing in Mississippi or Arkansas; Peoria now operates on the same fascist technique. It violates all the Civil Rights laws of Illinois, and is rather boastful about it.

Chicago Defende,
Chicago, Ill.

IN THE case of both Douglass' and Robeson's visit to Peoria they had to rely on liberal citizens to rescue them from the viciousness of the city. Douglass found his in a white man, the famous orator, lawyer and agnostic, Robert G. Ingersoll, and Roberson's rescuer from the hick police force was a colored liberal, A. Jay Martin, CIO Farm Equipment Union organizer. Somehow, there are always such stalwart and liberal men found in the midst of fascist-soaked towns to redeem the city's name from un-American activities committed by crackpot politicians and poorly paid policemen, who for the most part have had only eighth grade schooling. Turning back the pages of history will refresh us somewhat on the Douglass-Peoria incident of 65 years ago . . . before the coming of Paul Robeson in 1947. Mr. Douglass wrote of it as follows:

"After I had told Mr. Brown of my last experience in Peoria, he was visibly affected and for some time was silent. At last, as if suddenly discovering a way out of a painful situation, he said: 'I know a man in Peoria, should the hotels be closed against you there, who would gladly open his doors to you —a man who will receive you at any hour of the night, and in any weather, and that man is Robert G. Ingersol.' Why, said I, it would not to do to disturb a family at such a time as I shall arrive there, on a night so cold as this. 'No matter about the hour,' he said, 'neither he nor his family would be happy if they thought you were shelterless on such a night. I know Mr. Ingersoll, and that he will be glad to welcome you at midnight or at cock-crow.'

Sat 5-3-47

"I BECAME much interested by this description of Mr. Ingersoll. Fortunately I had no occasion for disturbing him. I found quarters for the night at the best hotel in the city. In the morning I resolved to know more of this now famous and noted 'infidel.' I gave him an early call, for I was not so abundant in cash as to refuse hospitality in a strange city when on a mission of goodwill to men. The experience worked admirably. Mr. Ingersoll was at home, and if I have ever met a man with real living human sunshine in his face, and honest, manly kindness in his voice, I met one who possessed these qualities that morning. I received a welcome from Mr. Ingersoll and his family which would have been a cordial to the bruised heart of any proscribed and storm-beaten stranger, and one which I can never forget or fail to appreciate.

"Perhaps there were many Christian ministers and Christian families in Peoria at that time by whom I might have been received in the same gracious manner. In charity I am bound to say there probably were such ministers and such families, but I am equally bound to say that in my former visits to this place I had failed to find them. Incidents of this character have greatly tended to liberalize my views as to the value of creeds in estimating the character of men. They have brought me to the conclusion that genuine goodness is the same, whether found inside or outside the church, and that to be an 'infidel' no more proves a man to be selfish, mean, and wicked, than to be evangelical proves him to be honest, just, and humane."

Sat. 5-3-47

SO FAR there is nothing on record to prove that the "Christian ministers and Christian families" in Peoria are any different from the time span between Frederick Douglass and Paul Robeson. They certainly haven't utilized their pulpits to improve racial conditions in Peoria. What have they said on the Robeson ouster in their segregated cathedrals? Robeson is a Christian and a gentleman, working in the interest of mankind. Is he not good theme for a Sunday sermon? The Bible is full of parables about Christians being "rejected by the common herd." Would not Mayor Triebel of Peoria and his 14 eighth grade cops come under the latter classification? Studying Peoria from an historical viewpoint, it seems to have been more liberalized under "infidels" than it is today under so-called "Christians."

American Dilemma

Baltimore Sa.

White Couple Seeks To Void Adoption; Baby Is Mulatto.

Sat. 11-8-47

CHICAGO—A problem was created in the County Court here when a white couple sought an order to vacate a decree of adoption for a pretty baby girl whom they have since discovered is a colored child. The couple recently became aware of changes in the infant's features which indicated that she is not pure Caucasian.

Investigation by the Welfare Department resulted in the child's natural mother confessing that she had deceived the attending physician and the adopting couple. The child's father was said to be a Negro.

Sat. 11-8-47

Circumstances are further complicated by the adoptee's declaration that they had become very attached to the child but are unwilling to face the problem of raising her as their own in the face of social questioning and censure. One bright spot in the otherwise dark picture is the willingness of other couples, both colored and white, to come forward and adopt the child.

Indiana

Ex-Fisk Prexy Assailed for Anti-Tolerance Ban

Afro-American Baltimore, Md.

527.6-28-47

INDIANAPOLIS, Ind.—An order issued by Dr. Thomas Jones, president of Earlham College, Richmond, Ind., banning student participation in campaigns against discrimination, was vigorously condemned here, last week, by delegates to the second annual Intercollegiate Summer Conference.

The action of Dr. Jones, former head of Fisk University, was termed "fascistic" by the delegates who sent the educator a strong letter of protest, following a report made by James White, Indiana University student.

Representing 35 colleges, the group, which met at the Senate Ave. YMCA, went on record as opposed to all forms of segregation and in favor of legislation outlawing lynching and poll tax.

Use Segregated Park

As a parting shot at discrimination, the interracial conference held a picnic at George Washington Park which has, by unwritten law, been set aside for colored citizens.

527.6-28-47

Officers elected were Preston Roney, president; Elmer Arnold, first vice-president; James White, second vice-president; Dorthea Kendrick, recording secretary; Jewell Pyles, corresponding secretary; and William Perry, treasurer and business manager.

By Albert Deutsch

PM. New York, N.Y.

Words and Deeds: Will Rotarians Take Lead for Racial Equality?

MEMORANDUM: To the Members of Topeka (Kansas) Rotary. Fri 2-21-47

The mayor of my community, Mr. William O'Dwyer (you'll like him, he's warm and friendly), is scheduled to deliver an address in your town tomorrow on Washington's Birthday. And that reminds me of a curious paradox about Topeka that caused me much wonderment during my interesting visits there. (Some of you may have read —and enjoyed as much as I did— the good-natured ribbing I received in a recent *Saturday Evening Post* editorial for having expressed, in this column, my delighted amazement in discovering that you weren't at all like the "Rotarian Babbitts" caricatured in Sinclair Lewis's early works for the edification of intellectual snobs.)

Deutsch

The paradox I mentioned revolves around the Jim Crow situation in Topeka. I recall the thrilling sight of the great John Brown mural painted on the wall of the State Capitol, in Topeka, by the late John Steuart Curry. The dramatic picture of Brown of Osawatomie leading whites and Negroes to the anti-slavery crusade, seemed to symbolize the glorious place of Kansas in America's struggle for freedom, and Topeka's unique role in that struggle.

Free Soilers Wrested 'Bleeding Kansas' from Slavery

PM

One remembers having read how Topeka, in the bloody '50s, became a main rallying-point for the sturdy Free-Soilers intent on building a Free State, how the first Kansas constitution was framed nine decades ago by Free Soilers in Topeka; and how large numbers of "Exodusters"—freed Negroes from the South in exodus to the Promised Land—streamed into Topeka in the years following the Civil War. Fri. 2.21-47

American Dilemma, Local Version— John Brown or Jim Crow?

Remembering all that, one gets a disillusioning chill on learning how the descendants of those rugged Exodusters are treated in the historic Free Soil capital today. New York N.Y.

It is disheartening to hear, from Topekans, that the elementary public school system today is operated on a racial segregation principle, with white and Negro children separated in distinct schools. (If Negroes and whites can study together amicably in your high schools, why not in the elementary grades?)

It is disheartening, too, to learn that:

¶ Negroes are barred from eating or drinking in midtown restaurants and drugstore fountains.

¶ Negroes are barred from the main hotels—with rare exceptions being made for "celebrities."

¶ Negroes are Jim Crowed in your theaters, being restricted to certain balcony sections and barred from orchestra seats.

¶ Negroes are discriminated against in employment, limited only to menial occupations (janitors, maids, porters, etc.) and barred from white-collar jobs. New York N.Y.

Now, the esteemed Topeka *Daily Capital*, when it commented editorially on my articles discussing Topeka Rotary, referred in glowing terms to Kansas "conservatism." Why isn't that conservatism extended to the rich tradition of the pioneer Free Soilers? How can Topekans square existing inequalities with Kansas's Wyandotte Constitution of 1859, which declared that "all men are possessed of equal and inalienable natural rights, among which are life, liberty and the pursuit of happiness?" Fri. 2-21-47

How do you square the mural of the martyred John Brown on the Capitol Wall with the Jim Crow practices that govern the lives of your dark-skinned fellow citizens outside?

A Challenge to Topeka Rotary Brotherhood for Whites Only?

This is Brotherhood Week, observed by freedom-loving people throughout the Nation. I was deeply impressed by the sincere expressions of brotherhood at the Topeka Rotary meeting I attended some time ago. May I suggest, as a Rotary project, a movement to eliminate undemocratic Jim Crow practices from Free Soil-created Topeka, which now denies thousands of upright citizens many good things of communal life because of the accident of skin color? I know that Rotary is a powerful influence for good in your town. Won't it exert some of that influence in behalf of racial democracy?

It may seem presumptuous for a New Yorker to make this long-distance suggestion to you, especially when his own town has not yet succeeded in wiping out local Jim Crow practices. Believe me when I say that the suggestion is motivated by a reverance for Topeka's historic role in our democracy, a concern about the racial contradiction in its present social life, and an abiding faith in Rotary's ability to resolve that contradiction in conformance with a glorious past.

Afro American
Sat. 8-16-47

Intern Slaps Nurse

NEW ORLEANS, La. — A young white intern at Charity Hospital is said to have slapped a colored nurse called her a "rubber head" and said that she must remember that he was "a white man and she would have to respect him as such."

According to Mrs. Consuella Tems, the nurse, the incident occurred when the doctor told her to bandage one of his patients and she informed him that such was not her duty. She told him that his status as a white man didn't mean anything to her, whereupon she was struck Mrs. Tems said.

Baltimore Md.

Agriculture Agent Chased Out of Louisiana Town

41 Afro-American

Baltimore, Md.

MONROE, La.—"Wind up your business today and get the h— out of town and don't come back!"

This was the text of an unsigned note found pinned on an official Government car used by Lawrence J. (Honey) Washington last week when he was in Columbia, La., on official business for the Department of Agriculture.

Washington had gone to Columbia, a town of some 900 population, from his headquarters in Washington, where he is employed by the Farm Home Administration to work with families in the agency's program at the request of the county supervisor.

Not Wanted, Supervisor Told

First indication of trouble brewing was a telephone call from the local sheriff to the county supervisor telling him that "we don't want that 'n—r' coming in here and working in your office."

The supervisor went to see the officer of the law and explained to him that Mr. Washington was there at his invitation to help with the annual check-out program with colored borrowers.

In spite of the county supervisor's insistence that Mr. Washington be left alone to finish the work he came to do, the sheriff was adamant that he had "better get out quick before he gets hurt."

By this time a group of local whites in a sullen mood had gathered around the Government-owned car used by Washington.

Makes Speedy Get-Away

Fearing bodily harm, Mr. Washington quickly gathered up his papers and hastily drove away.

As he was coming out of the office to get in the car, milling whites muttered, "That's the pumpkin-colored 's.o.b.' Now, let's get him." Washington made a quick getaway. Oct. 12-20-47

It will be recalled that it was in this area a few years ago that Noel Bickman, an assistant FSA supervisor, was mysteriously slain from ambush one night shortly after reporting for duty in September, 1943. He had received the threat, "If you accept that job, your body will be found floating in the Mississippi River."

Man Takes Rap

A colored man was indicted, convicted and sentenced to prison for the crime, but local opinion believed at the time that this man took the rap to cover up unsavory deals made by higher-ups.

Mrs. Bickham, the widow, was turned down for compensation for her husband's death because it was never proved conclusively that Bickham was on official duty at the time of the murder.

It is general practice for agricultural workers to stay on the job long after the official closing of office hours in order to see the farmers at their homes.

Many local people are surprised at this treatment of Washington, in that he is a native of Louisiana and has covered the State many times before while employed by the Extension Service and the Farm Credit Agency before accepting work last year with the Farm Home Administration.

Other observers are of the opinion that the President's Civil Rights Report and the controversies aroused by the Freedom Train sponsors outlawing segregation at the places visited may have some bearing on the treatment accorded Washington here last week.

41 1947

Maryland

Persistent Fight Waged Against Traditional JC

Third of Population, Enterprising Residents Set Up Businesses; 3-Bed Hospital for Mothers

By OLLIE STEWART

ANNAPOLIS, Md.—This town belongs to the Navy. It is so much a Navy town that a lot of the houses are painted gray—battleship gray.

Incidentally, Annapolis is the capital of Maryland.

At least 75% of the people employed here work at, or for, the U.S. Naval Academy—which for the first time in its history has a colored midshipman in the second year class. He is Wesley Brown of Washington.

Colored sailors wait on the midshipmen when they eat in Bancroft Hall, reputed to be the largest dormitory of any school in the world.

Also Do Construction Jobs

Colored people work in the kitchen, do maintenance work—cleaning, scrubbing, taking care of the grounds, hauling and repairs, and others, working for contractors, do much of the necessary construction jobs.

Wages are generally higher than before the war. There are three wage brackets, ranging from $34 a week for a new man, to $37 and some change for a three-year man.

Chief cooks are among the highest paid among the workers, and all employees are subject to penalties—even to dismissal—for unbecoming conduct.

Most of the Academy workers are local, coming from Annapolis proper, or from within a radius of five miles.

One-Third of Population

However, the past few years have brought a distinct increase in the colored population of Annapolis, so that today approximately one-third of the total population is colored.

The board of education places the figure between four and five thousand.

For all its drab appearance and not-too-clean streets, the Maryland capital has some real hustlers in it—men and women who know what the score is and have no illusions about the tough road ahead of them.

Racial Lines Sharply Drawn

Racial lines are sharply drawn here. Discrimination in some of its rankest forms is practiced here—and no apologies made.

As long as I live, I can never forget the impact of a statement made to me here by a physician—and this is the 20th Century and a supposedly civilized nation.

"There's no room in the hospital here for a colored woman to have a baby. Maternity cases that must have hospital care must be rushed to Baltimore or Washington—and a long, bouncing ride is the wrong thing for an expectant mother."

For some unknown reason I thought of a certain Child, born in a manger 2,000 years ago—because there was no room for His mother. Without a particular color of skin, not even He could have been born in Annapolis.

Forced to Build Hospital

Dr. Theodore H. Johnson, Howard graduate, who began practicing here in April, 1944, has tried to do something to keep babies from being born on the road between Annapolis and Washington, or Baltimore.

Since the local hospital took only white maternity cases and permitted only white doctors to uphold their oaths within its walls Dr. Johnson built his own hospital.

It is small (only three beds), and the county health office wasn't exactly co-operative when Dr. Johnson asked for a permit to run his hospital. Building materials have been extremely hard to get the past three years.

But at least three women can have babies in Annapolis, at the same time, and get decent hospital care.

"I figured that if anything ever was to be done," Dr. Johnson told me, "I'd have to do it myself."

Small but Complete

His miniature hospital is probably the most unique of its kind in America. Birth records and patients' registers are kept up to the minute by two young women, under Dr. Johnson's supervision. These apprentice nurses are Misses Agnes Jacobs and Ruth Brown.

Dr. Johnson is the only private physician in the city who has his own X-ray machine. He has a delivery room, spotless kitchen where meals are prepared, the best hospital beds—and tiny garments for new-born infants.

Although he has sunk a young fortune in the building so far, this enterprising young man is only beginning. His plans for the next five years, if realized, will give Annapolis one of the most compact but best-equipped personal hospitals in the country.

Illegitimacy High

At night, when their day's work at the Academy or in some private family is done, hundreds of people flock to Calvert or Washington St. to drink some beer and see what they can hear.

Men in blue move from joint to joint—with a girl or looking for a girl—and the figures on births in Annapolis show that more babies are born out of wedlock than with mothers and fathers who are married to each other.

The police are hostile to the sailors, the civilian populace is a little bit afraid of them, and the boys themselves are considerably browned off about the kind of work they have to do—so the situation is one continuously filled with TNT.

USO Fills Gap

Fortunately, in October, 1941, a USO club for service men was established. It was, and still is, the only place the sailors can go and feel welcome—but its offerings are limited.

A young man far from home and friends, can still be lonesome as the devil, dancing with hostesses he didn't select and playing ping-pong with somebody he might never speak to under normal circumstances.

Alden H. McAuley of Augusta, Me., trained at Springfield College, has been the club director almost since it opened. Undoubtedly, he has done a splendid job, but now when the club is needed more than ever, it is scheduled to close. March is the deadline.

Serving More Men Now

McAuley says that the club is now serving 200 more men than when it opened. A total of 650 men visit it regularly. There are two dances each week, movies, game nights, Sunday evening programs, club groups and big-name attractions.

The full staff includes John Richardson, assistant director; Miss Gloria McGowan, secretary; Richard Brown, receptionist; Posey Keller, veteran, in charge of the snack bar; James Gray and Isaac Brown, janitors.

Successful Businesses

Some interesting persons have ventured into various fields of business here, with more than moderate success.

Mason Alsop, who has had a restaurant just one year, fixed this writer the best piece of steak seen or eaten in a long, long time.

A very genial host, Alsop bought the building in which his restaurant is located when it was known as the "Greasy Spoon"—or, the filthiest place in town.

Working in private families and some of the finer hotels, Alsop learned what good service and good food means, and the knowledge shows in the way his place is run.

When help was difficult to get, he began using his children. Now he is teaching them the business and is glad he had to use them.

Others With Enterprises

"Knight's Barbecue" is the name of a clean little shop opened about a year ago by Leonard Knight, 8-year Navy veteran, and his wife, Mrs. Corinne Thorpe Knight, who runs "Milady's Beauty Salon" next door.

Mrs. Ethel L. Hicks, mortician, is the head of a 20-year-old undertaking business. Her son, Charles E. Hicks, is studying at the Atlanta College of Mortuary Science. Her daughter, Mrs. Sylvia H. Johnson, helps with the business.

John Chambers is president of the local NAACP branch, which is very active and alert.

Two City Aldermen

There are two city aldermen, Charles A. Oliver, Fourth Ward, Annapolis, and Walter Adams, in nearby Camp Parole.

Oliver, who lives in the new College Creek housing project—the first housing project in Maryland—is a veteran of 15 years in the city government. He is a member of the police and taxicab committees, and also on the water company and electric committees.

An easy man to talk to, Alderman Oliver admits there are some things that might be called shortcomings in Annapolis, but he isn't discouraged about the future.

Race Relations Held Better

Relationships between the races are improving, he thinks, and the needs of the non-white group are taken into consideration when money is spent.

Mrs. Anne Chew, young-looking woman, who distributes more than 500 AFRO's each week, is certainly a candidate for outstanding mother honors, if such honors are ever given in Annapolis.

The mother of 11 children (all living, three of them war veterans), and 13 grandchildren, Mrs. Chew and her husband, Allen W. Chew, are active in the civic and religious life of the town.

The children have musical names and the entire list includes Mesdames Travola Broxton, Vivian Wade, Helma Holland, Geraldine Wilson; Misses Ravean, Mae Elizabeth, Melba; Aaron, Matthew and Allen.

High School Overcrowded

Bates High School, with 902 pupils and the only one in Anne Arundel County to which a colored child may go without losing his life or causing a riot (because of the way Maryland interprets the word democracy), is much overcrowded and desperately in need of an auditorium.

Assembly now is held in shifts—and in between times used for a gymnasium and cafeteria. The "separate but equal" myth forces Annapolis children to take an awful lot of things that made the world jump on Hitler when he did them to the Jews.

Douglas S. King, bachelor's from Morgan, master's from Pennsylvania and almost a doctorate from Pennsylvania, is in his fifth year as principal here at Bates.

I found him watching a football game being played to raise money for the yearbook. The yearbook bill was $1800, of which $600 was in hand, and this is the first year the venture has been tried.

Whites Own Only 2 of 8 Buses

Of the eight buses which bring students to school, four are owned by Arthur Queen, two by Henry Herndon—and two by a white man. All are driven by colored men.

Bates has 31 teachers, two clerical assistants, three custodians, two cafeteria workers and is valued at $165,000. Plans for expansion call for the erection of a new $300,000 structure in the near future.

3 Physicians, 2 Dentists

Annapolis has two other physicians in addition to Dr. Johnson, already mentioned. They are Dr. R. L. Richardson and Dr. Aris T. Allen. Dentists include Dr. Oliver W. H. McNeil, Howard graduate, and Dr. N. H. Williams.

The religious life is taken care of by five main churches. These churches and their pastors are as follows: St. Philip PE, the Rev. David Croll; Mount Moriah, the Rev. Norman Williams; Asbury ME, the Rev. I. S. Berry; First Baptist, the Rev. Leroy Bowman, and Second Baptist, the Rev. Norris Morgan.

Auto Travel Best

From Washington, the only way to get to Annapolis is by bus, if you don't have a car, but from Baltimore there is a train service of sorts, with intra-state JC regulations still in force.

As long as there is a Naval Academy, there will be Annapolis—and as long as the Navy looks toward

Atlanta Constitution Atlanta, Ga. 41 Sat. 7-19-47

RALPH McGILL

Lines Written In a Glass House

Last week, in Springfield, Mass., a sign appeared in the church of the Seventh Day Adventists, Negro, bearing these words:

"Get out, you blacks."

This church was acquired, only recently, by the Negroes from the Universalists. It was placed there, local authorities deduced, by persons who resented the fact the church, formerly used by a white congregation, now was being used by a colored one.

Less than 100 miles from Boston, and less than 200 from New York, Springfield, Mass., is a handsome city, largely manufacturing. Its history includes Indian warfare and is of chief historical interest as the scene of Shay's whiskey rebellion, one of the first acts of rebellion against an excise tax.

The sign was placed there by hoodlums of the same type mind as commit anti-Semitic, anti-Catholic and anti-Negro acts in the South where the pattern includes those intolerances.

The newspapers denounced it somewhat mildly. Indeed, it is this mildness which inspires me to quotation. Said one of the papers:

"Such instances occur in every community, however, and the misdeeds usually are perpetrated by malicious fanatics with no social responsibility. Unfortunately they are not always caught and made to pay the penalty for their crimes."

Now, there is nothing in the statement which I believe to be more than slightly incorrect. It is not true that "such instances occur in every community." They occur now and then, with great rarity, in some communities, North, South, East and West.

But, that is not too important. I find no great quarrel with it.

I recall that some years ago some pimply-faced little hoodlums of 17 and 18 years old (I saw them shortly before the act) burned an isolated rural church near Marietta and the Rotary Club of that city promptly raised funds to rebuild it. About a year ago, hoodlums in Treutlen County burned a schoolhouse which was being used occasionally as a Negro church. There was no action by the citizens such as at Marietta, but no newspaper was apologetic about it. Nowhere in the State did any editorialist seek to pass it off lightly, as a crime common to every community.

Comparisons It is quite true, I know, that comparisons are odious. Also they serve no real purpose. In the great national problem of race relations, involving some 13,000,000 Negroes, some 60 percent of these are in the rural South and all others in the urban centers of the nation, chiefly in California, Ohio, Michigan, Pennsylvania, New Jersey, New York, Illinois and Indiana.

It is a problem national in scope, and while I hasten to admit that our own region, because of geography, because of poverty, accentuated by tariffs, freight rates, absentee ownership, and other impinging factors, social and economic, has the worst of the problem and has done the worst job meeting it, the problem grows increasingly to be a national one.

I do not attempt to point the accusing finger at Massachusetts. Living in a glass house, I throw few stones. When I do so it is hardly a stone, but a pebble.

It is one of these I would like now to fling.

And the flinging of it is really a request for a mutual effort at the problem and the wrongs of it. My comparison is not to escape anything, but to illustrate a point.

Sat. 7-19-47

Gall Had that sign appeared in Atlanta, Memphis, Birmingham, or Jackson, Miss., it would have made the front pages of most of the nation's papers. The left-wing press would have sent special writers to do serious and documented studies of social backwardness, of poverty, and the attending violence of pressures in a region which is poor and which always has been poor, with too few jobs and too few opportunities for all its people.

It annoys me that the left-wing press ignored it.

It galls me a little for the brother in Springfield to be so casual about it, saying, "Ah, yes, this is bad. It is done by evil fellows, with no social responsibility. But, alas, few are caught, and made to pay the penalty of their crimes."

I would like, sitting in sackcloth and ashes, to lift up a strong voice to say:

"Even so, brother. Even so." Sat. 7-19-47

Here Down here, too, we regard them as malicious fanatics with no social responsibility. We go a little further. We say that the mob members and the burners of churches are either low-down, ignorant trash, or (worse) evil men in whom stewing hatred has replaced reason.

If they were merely mildly malicious folk with no social responsibility they wouldn't be so difficult to handle.

But, they are not upheld by the real people and the real newspapers of the South any more than they are in Springfield. When either Massachusetts or Georgia is disgraced by some such incident as shamed the city of Springfield, let us have no halfway apology, saying such instances occur in every community.

Let us join in saying: "This happened in my community. And my community is a part of this country with its laws and traditions of decency and freedom for man and for worship. Let us lift up our voices against it without ceasing and without fear. It is wrong and it is evil and as long as it continues no man and no home is safe."

No State is free of trash and evil men of any race.

I would appreciate, sitting here in my glass house, a little neighborly spirit from others in glass houses.

It's a job we've all got to do.

Children Say They Learn Prejudice From Their Parents

Memphis, Tenn. World
(41) WW
Tues. 6-17-47

ST. LOUIS,— (ANP)— Children learn most prejudices from their parents, the majority of St. Louis area high school students who answered a questionaire on toleran ce stated. The statement was marked true by 165 students and false by 2.

The questionaire was taken by 200 of the 700 students who attended an interracial youth conference on May 21, at Temple Iseral, sponsored by the National Conference of Christian Jews. True-false checks on given questions do not total 200, however, because some students did not indicate opinions on all questions.

Other statements and students opinions are: we should choose our friends from our racial and eligious groups. True, 14, false 171; Catholics, Jews and Protestants have enough in common to work together. True, 170; false, 18.

America owes much of its greatness to the contributions of people who come from other countries. True 166; false, 5. A person should be judged as an individual, not because of his race or religion, True 168 false, 1.

Tues. 6-17-47

The Brooklyn Dodger's non-discrimination policy is a good one; capable Negro athletes should play in major leagues. True 163; false 7. People get what they deserve; deserving Americans have opportunity for education, employment, decent housing and medical care. True 64; false 103.

St. Louis Argus

WHY NOT ST. LOUIS?

St. Louis, Mo.

The writer has just returned from Detroit, Michigan where people of all races and nationalities attend the public places without fear of being insulted. In fact, at the theatres there is no discrimination in the seating arrangements based upon race or color. Therefore, living in an environment of that sort for so many hours or so many days quite naturally causes us to think of St. Louis, our own city and wonder just why it is that segregation and discrimination based upon race and color is the general practice here.

Everyone knows that any thrust of discrimination on the part of one class of citizens against another is an act which adds fuel to an already aggravated race hatred set-up in our community. So we again ask the question: Just why is it that the people of St. Louis insist in imposing such conduct of hatred upon one group of citizens against another?

We claim that the brotherhood of man and the fatherhood of God is just as much a part of our religion in Missouri as it is of the people in New York, Chicago, Philadelphia or Detroit. The ministers in our pulpits, regardless of their religious beliefs, claim to be looking for the coming of a new world, a world truly and sincerely based upon the brotherhood of man. But strange to us is how these leaders hope to build this new world without the Golden Rule, that is, how do they hope to build the new world following the same old pattern that has fashioned only confusion and misery for lo these many years?

Fri. 6-27-47

Many of our religious leaders and our professed followers of the lowly Nazarene, seem to us to get great satisfaction when they pray (as they evidently do), "God, I thank Thee that I am not as other men are, unjust, adulterous even as this publican (other races). I fast twice a week, give tithe of all I possess, etc." But the thing we are concerned about is what are the so-called pious and righteous people doing to change the conditions as they are?

We repeat, why is it that the people in St. Louis follow the old line? Our contact and association with them do not convince us that they are living in an atmosphere or a world that makes them naturally or by nature any better than other creatures of mankind. Nor do we believe that following the fascist pattern will any more make them a superior race than it did Adolph Hitler and his followers.

Fri. 6-27-47

To be sure it takes great men and women to make a great city. The sooner the people of St. Louis become dead earnest about this matter of a change in racial relations the better it will be for all concerned. If the people can do it in other cities, most assuredly we can also do it here.

Types Of Race Bias In St. Louis Cited

Daily World (41) WW. Atlanta, Ga.
Wed. 10-29-47

ST. LOUIS.—(NNPA)—Various types of race discrimination in St. Louis were described last Wednesday by Mrs. Ruth Williams, executive secretary of the St. Louis branch of the National Association for the Advancement of Colored People, at an interracial luncheon at the downtown YMCA.

Race discrimination in places of public accommodation and in public facilities, including downtown stores, employment, theaters, hospitals and schools, was particularly condemned.

Wed. 10-29-47

Among those attending the luncheon were John R. Stockham, attorney and member of the American Civil Liberties Union, Sidney Redmond, an alderman, and R. L. Witherspoon, an attorney, and guests of the Interracial Commission of the Metropolitan Church Federation.

"There is no such thing as equality in segregation," Mrs. Williams said. "You would rather have two inferior schools, one for each race, than one good school for both." She added:

MAY GET HURT

"I may get badly hurt near some of the large hospitals in this city but with few exceptions they will not give me emergency treatment if my skin is dark. Some of these hospitals are maintained by Christian churches represented in this audience.

"Some of our people are picketing the American Theater because we believe we have the same right to enjoy good clean entertainment as any other American citizen. Yet I have seen some of the people seated in this room cross our picket lines."

Apparently addressing herself to ministers in the audience, Mrs. Williams said: "Christianity, I must confess, has left me a little skeptical. It does people of my color little good to attend church and listen to a fine sermon extolling the essential brotherhood of man, only to come forth and be slapped in the face with race prejudice. You can't convince me that I am your brother in Christ and then push me in a corner because my face is black. Mr. Witherspoon told of a question addressed to him recently by a member of his Sunday school class. The pupil asked whether, because they have opened their schools to colored children, the Catholics are better Christians than Protestants, who have not generally followed suit. "I don't know the answer to that question, yet," he said.

10-29-47

CONTINUED PROTESTANTS

Mr. Redmand, in a similar vein, told the Protestant group the only reason he continued a Protestant was that his parents were Protestants and that several acquaintances told him they were embracing the Catholic faith because of the better record of that church in race relations.

Mr. Stockham urged the passage of civil rights and fair employment practice ordinances in the city but warned his listeners that it would be a tremendous job.

A member of the audience suggested that everyone present write letters to Harry B. Wallace, president of the Washington University Corporating, urging the admission of colored students to that institution. The School of Medicine has one colored student but none is admitted to any of the other divisions.

Daily world

Two resolutions were adopted at the conclusion of the meeting. One instructed the commission to carry to the church federation the proposal "that all races and nationalities be urged and welcomed to church worship, fellowship and membership" in all Protestant churches.

Atlanta, Ga.

The second called for full civil rights for colored people in St. Louis including use of hotels, service in restaurants, admission to theaters, right to work, right to equal educational opportunities without segregation and admission of colored people to all hospitals.

41 1947

New York

Editor:

A member of the South Jamaica Consumers Club saw a toy called "Sambo Target" in Gertz, the largest department store in Queens. This toy utilized a particularly vicious stereotype of Negro caricature as a target to aim at. The Consumers' Club immediately telegraphed a protest to Gertz, warning that Negro and white members would withdraw their accounts and patronage if the toy were not removed instantly from their counters. The so-called game was immediately removed from Gertz' counters.

This is an illustration of what can be done by alert consumers groups, P. T. A.'s and other community and labor organizations in eradicating from children's books and textbooks, up to and including the moving pictures and radio objectionable characterization of Negroes and minority groups.

Certainly, it is not enough to avoid buying such degraded material for our own children. Thousands of children, for instance, are contaminated by the breath of chauvinism, when their parents bring home "Little Black Sambo," the most commonly published story of this type.

We women could claim a large share in the work of fighting the growing hate campaign of slander and lies aimed at destroying the maturing understanding of the working and progressive people of this country, since we see these things when shopping for our children's books and toys, hear them on the daytime radio serials etc.

R. W.

STOP SALE OF CANDY WITH ANTI-NEGRO NAME

Lork & Taylor, one of New York's leading department stores, has stopped the sale of a candy, which has an anti-Negro name and container, as the result of a protest by the National Association for the Advancement of Colored People. The manufacturer of the candy has also agreed to change the name and label as soon as the present stock is sold.

The offensive candy label, which contained caricatures of two Negro children and which was called "Blum's Lil Darkies," was called to the attention of the manufacturer and sales outlet by the NAACP.

Dorothy Shaver, Lord and Taylor executive answered: "Immediately upon receipt of your letter regarding 'Blum's Lil Darkies' I requested the department to remove this merchandise from sale."

The Blum Candy Co.'s president told the NAACP: "We appreciate your letter of July 8th. In our thoughtlessness, we felt the little figures on our licorice package were lovable and cute, and assure you that no ridicule or insult was intended. Apparently we erred, and we are quite willing to accept your reasoning in the matter . . . instructions have been issued to see that a change is made in the art work and labeling that you consider at odds with your principles.

"We cannot afford to absorb this loss in packaging without an interval of adjustment, but as soon as present stocks are reduced, the label to which you object will permanently disappear from the market."

Earl Conrad

Yesterday And Today

The "Tension Area"

I LIVE IN A SO-CALLED "tension area" in New York City. This is Washington Heights, into which northern Harlem is now pushing in its struggle for living space. Jewish business men run many of the shops. Jews largely live in this neighborhood. Many of these people are already expressing fears of the "encroachment" of the Negro group, and in other ways behaving like the traditional white superiority element of American life. It would be wrong to deny that such attitudes exist and even are prevalent among Jews. It would be a mistake for progressive Jews to suppose that because they individually are free or relatively free of such prejudices that the Jewish community at large is free of such attitudes. It would be a mistake for Jewish progressives who feel themselves to have a kind of organic democracy or humanitarian feeling because of their plight as Jews to suppose that this is the general attitude among Jewish people.

Jews Can't Escape

THE JEWISH BLOC in America can no more escape the tremendous flow of poison of white supremacy which has and which does spread over America at all times than any other group.

Often the Jew, in the nature of his class position, takes on white supremacist attitudes. Some Jews employ Negroes, or sell to them. This is an upper-class position. It is a view of the Negro from above. The Jewish group, like all groups in the world, when it is in a superior economic position, tends to behave like a "better" class. Thus such segments of Jewish life which come into solvent economic position are hardly distinguishable from non-Jewish Americans in their attitudes toward Negroes. The Southern Jew is usually as supremacist-minded as the Southern white Protestant. As a Southern Negro once put it to me, "Well, if you can get a Southern Jew off to the side and talk with him, he'll see he's in a ticklish spot too. Sometimes he'll see the light. There are others you can't talk to." There is another attitude prevalent among Jews which goes like this: "We are a minority. We are having a tough time. Why should we tie up with another group even worse off than we, and so complicate our problem?" This attitude is more often found among Jewish business people, but it exists among Jewish workers too. It is of the same cloth as the argument of Negro conservatives who caution Negroes not to tie up with radical parties because they are unpopular. "We've got troubles enough," such Negro leaders say, "so let's stay away from the hounded radicals, or we'll be doubly hounded." These attitudes, whether among Jews or Negroes, are the attitudes of defeat, cowardice and bad political judgment.

A Political Kinship

IT IS TRUE that the Negro and the Jewish groups, both subject to discriminatory pressures, have a great political kinship. Historically there are, however, different bases for the present condition and experience of both groups. The Jew came to this country voluntarily, bringing with him his ancient tradition and desirous of perpetuating it. The Negro was brought to this country forcibly. His proscribed condition was forced upon him and he is desirous of escaping the tradition of separate living. This is what accounts for one large aspect of the so-called "Negro question," that aspect in which the Negro seeks full integration with the mainstreams of American life. Despite these diverse origins, both groups have in common many features: that they are minority ethnic segments, that they are often subject to restricted living areas, special quotas in colleges, special legality, and special economic pressures.

These should be sufficient to make both groups realize that they have a common fight. I think in a great measure the most advanced elements of both groups do realize this. The vanguard elements of both groups have lifted themselves above the level of intergroup prejudices and misconceptions. I believe that the main political actions in which Jews and Negroes engage toward common ends proves that there is already a basis of alliance between these groups: the vanguard elements realize that their future lies in participation in the world trade union movement.

I think that the greatest area for common understanding between Jew and Negro lies in the struggle of both groups for full integration into the trade union movement of America and the world. Most Negroes are working people, a majority of Jews are working people, a majority of the people of the world are working people. This is the great common denominator, uniter, welder of understanding.

NEW YORK ABYSSINIAN Baptist Church last week showed what can be done to improve race relations when it arranged to entertain white Vermont families in Harlem homes to repay them for playing host to Negro children last summer. Other colored communities should do likewise. If this were done all over the country race relations might be much better, sooner.

41 1947

North Carolina

ORDERED TO LEAVE TOWN

The New York Times
Tue-8-19-47

Whites Living With Negro in South Besieged by Mob

COLUMBIA, N. C., Aug. 18 (AP)—Sheriff Ray Cahoon said today that a group of 200 or more white men had ordered six young white persons residing with a Negro to leave town.

He said the group, which presented its demand last Monday, was orderly and that he did not believe any were armed. He said the whites, including the wife of one, had complied with a twenty-four-hour ultimatum to leave Columbia.

"I don't know of any law preventing white folks from living with Negroes, but I do know people here don't think much of it," he said.

He said the young whites, college students and recent graduates, were working on a credit union project. The union, the "Light of Tyrrell," had raised $35,000 from Negroes to purchase land which was resold to small-scale Negro farmers. Columbia is in Tyrrell County. Tue-8-19-47

Cahoon said the whites had lived in the home of S. P. Dean, former principal of the Columbia Negro High School.

ON "WRONG" SIDE—Mrs. Garland Worsely Anderson, wife of John Howard Anderson, leader of the group that had developed an interracial cooperative credit union in Columbia, N. C., was injured in the group's escape from an irate mob.

Louisville Courier Journal
Pittsburgh, Pa.
Sat. 8-30-47

Woman Injured Fleeing Mobsters

The Courier Pittsburgh, Pa.
Sat. 8-30-47

By A. M. RIVERA Jr.
(Staff Correspondent)

Sat. 8-30-47

COLUMBIA, N. C.—A small dose of democracy and Christian act set the stage for another "American Trag[edy]" in this quaint little lowland village last week.

Seven Southern-born whites, an American-born Japanese and two Negroes, attending a student project here sponsored by the Fellowship of Southern Churchmen, were given an ultimatum by a mob of whites to leave Tyrrell County, N. C., within twenty-four hours.

The interracial and interdenominational group had been working in the county since the last week in June on a project of building a cooperative store for Negroes in Columbia. The Courier Pittsburgh, Pa. Sat. 8-30-47

Leader of the group was John Howard Anderson, science instructor at Talladega College in Alabama. A graduate of North Carolina University, the 23-year-old leader is a native of Washington, D. C., where his family lives at 1325 Allen Place, N.W. 8-30-47 His wife, Mrs. Garland Worsely Anderson, also a graduate of UNC, is a native of Danville, Va., and does volunteer library work at Talladega. She was with her husband in Columbia. Both Mr. and Mrs. Anderson have earned the Phi Beta Kappa key. The Courier Pittsburgh, Pa. Sat. 8-30-47

In letters to his family Mr. Anderson indicated that the real reason behind the threats of violence to him in Columbia was the resistance of financial interests to his efforts to establish a cooperative credit union. Pittsburgh, Pa. Sat. 8-30-47

Sheriff Ray Cahoon of Columbia said that the group had been ordered to leave "because of their interracial work." The students had been living in the home of S. P. Dean, Negro agriculturalist and director of the Light of Terrell Credit Union. Sat. 8-30-47

LEADER LEAVES

Mr. Dean, under whose inspired leadership the Credit Union has raised $35,000 among Negroes, was also told to leave Columbia until "things cool off a bit," his wife told The Courier in an exclusive account of the near violence. She said her husband was en route to Ninety-Six, S. C., where he would visit his mother.

According to Mrs. Dean, Miss Nell Morton, executive secretary of the Fellowship of Southern Churchmen, and D. R. Graham, superintendent of the Credit Union division of the North Carolina Department of Agriculture, made several trips to Columbia in a vain attempt to secure places for the white students to reside.

She recalled that Mayor Laughinghouse and the superintendent of schools met with Miss Morton and Mr. Graham on one occasion and suggested that the group move out to a migrant camp for lodging and that they could use the home economics classroom of the Negro High School to prepare their meals and another room for lectures, discussions and meditation.

START GRUMBLING

Mrs. Dean said the Mayor told her the white people were grumbling about the white students living in her home and that it would be all right for them to continue work on the project if they would move.

The group, composed of four white students, two of whom were man and wife, decided to move out to a farm owned by the Credit Union about six miles out of town. Here they cleaned out a chicken house and moved in their cots.

When the men moved, the women took their place at the Dean home. The grumbling continued, and the school authorities told them they could no longer use the school facilities to cook their meals. Mrs. Dean said she volunteered her facilities and they prepared their meals in a washroom that she used as a laundry and a storehouse.

According to Mrs. Dean's account of the near violence, the discontent of the people in the city was inflamed when a sister group working near Hampton, Va., visited last Saturday and ate their lunches on the lawn of her next door neighbor.

CALLED TO DOOR

"Sunday night everyone was in bed when I was summoned to the door by a group of five white men who asked to see Mr. Dean," Mrs. Dean said. "I told them that he was asleep and that he did not feel well when he retired and I was not going to awaken him. The spokesman for the group told me to tell him that Reynolds was here to see him and that they would be back the next night."

"From then on, things began to happen," Mrs. Dean said, "and about 2:30 P. M., Monday, Sheriff Ray Cahoon and Chief of Police J. L. Poston, came and asked Dean to get into their car that they wanted to talk to him."

WARNED OF MOB

Th police told Mr. Dean that a mob would form at his house about dark and warned him to get the students out early. Mrs. Dean said that it was difficult to impress the students with the seriousness of the warning and Mr. Anderson insisted on staying "to receive the mob." After supper they left for the farm and "as though guided by Divine providence, missed the approaching mob by minutes, which came in another direction."

In front were the sheriff and the leader of the mob, Will Norcom, who said, "Hi professor," and asked if the group of students was there. Mr. Dean told them that they were not and a chorus "that's all we want to know" went up as they left.

Later in the night the news reached the Deans that the mob had gone to the Credit Union farm, scaled a locked fence and searched for the students.

Mrs. Dean said about midnight she was awakened by Mrs. Anderson who told her that the group had returned to sleep for the night.

TELLS OF HORRORS

Mrs. Anderson told the other members of the group of their harrowing experiences.

Mrs. Anderson said that they expected the mob to come out there and Zan Harper and Earl Paige, students, were on guard to spread the signal. When the signal was given everyone scattered and ran for cover in the corn field.

In Mrs. Anderson's attempt to escape she fell in a ditch and injured her ankle. She was unable to go further and her husband stayed with her. The Courier

The following day the group left for Chapel Hill, N. C. At the bus station they entered the entrance designated "Colored" and rode from Columbia on the last seat of the bus, usually reserved for Negro passengers.

MET BY POLICE

When the bus stopped at Plymouth, N. C., a hamlet a few miles from Columbia, police met the student group and told them to keep moving.

Students attending the work project were Evangeline Royall, Wilson, N. C., Barber-Scotia College; L. A. (Zan) Harper, New Bern, N. C., University of North Carolina, Yale; Nathaniel Garth, Chattanooga, Tenn., Paine College; Kay Kanede, Philadelphia, Pa., University of North Carolina; Mr. and Mrs. John H. (Jack) Anderson, Talladega, Ala., University of North Carolina; Earl C. Paige Jr., Florence, S. C., University of North Carolina, and Miss Florine Hendrix, Chattanooga, Tenn.

When questioned about the legality of the students living in the Dean home, Sheriff Cahoon remarked that he "didn't know of any law preventing white folks from living with Negroes, but I do know people here don't think much of it." Pittsburgh, Pa. Sat. 8-30-47

Evidence that this is a uniform feeling, at least as far as North Carolina is concerned, is supported by two other similar incidents. About three weeks ago W. A. Johnson, reporting in the Carolinian, Raleigh, N. C., exposed the fact that William Waybright, 10-year-old white youth of Baltimore, Md., and his chum, Linwood Harris, 12-year-old Negro, also of Baltimore, visited the latter's relatives in Harnett County, N. C., played with the neighboring children and went on church picnics all without incident until a white welfare worker reported the case and had him returned to his parents in Baltimore. Sat. 8-30-47

The other incident occurred last week when a group of thirty interracial traveling missionaries were ordered to move out of Halifax County, N. C., in compliance with a health department ruling that "their grounds were not sanitary." Both men and women were in the group. They traveled in bus and private cars.

BUCKS TABOO—John Anderson, 23-year-old science instructor at Talladega College, Ala., and leader of the students who sought to establish a credit union in Columbia, N. C., was willing to stay and "receive the mob" when he was ordered to take his group and leave town. The Courier Pittsburgh, Pa. Sat. 8-30-47

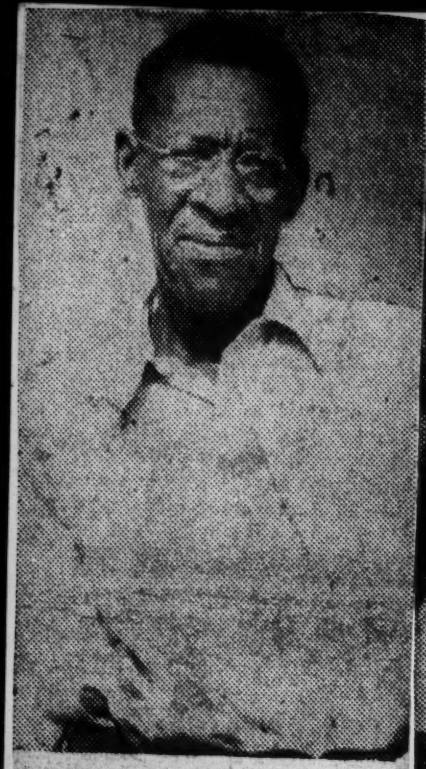
Columbia, N. C., Principal Ordered to Leave Town

Pittsburgh Courier
Pittsburgh, Pa.
41

COLUMBIA, N. C.—(ANP)—Negro-hating whites here were reported last week to have requested a prominent local Negro citizen to leave town because he violated the ante-bellum Southern racial addition of housing a group of white and Negro students. Hill office of the local Negro high school, agriculturist and director of the Light of Tyrrell Credit Union, is the object of local whites' wrath, with threats against his personal safety. The student group, composed of Southerners, came here in June to work on a project of building a cooperative store for Negroes. All are Christians and are opposed to racial segregation. They believe in "living as Christ would live," said a spokesman for the group. "I don't know of any law preventing white folks from living with Negroes," commented Sheriff Ray Cahoon of Tyrrell County, "but I do know people here don't think much of it." Pittsburgh, Pa. Sat. 8-30-47

Evidence that this is a uniform feeling, at least as far as North Carolina is concerned, is supported by two other similar incidents. About three weeks ago W. A. Johnson, reporting in the Carolinian, Raleigh, N. C., exposed the fact that William Waybright, 10-year-old white youth of Baltimore, Md., and his chum, Linwood Harris, 12-year-old Negro, also of Baltimore, visited the latter's relatives in Harnett County, N. C., played with the neighboring children and went on church picnics all without incident until a white welfare worker reported the case and had him returned to his parents in Baltimore. Sat. 8-30-47

The other incident occurred last week when a group of thirty interracial traveling missionaries were ordered to move out of Halifax County, N. C., in compliance with a health department ruling that "their grounds were not sanitary." Both men and women were in the group. They traveled in bus and private cars.



ASKED TO LEAVE—S. P. Dean, agriculturist and director of the Light of Tyrell Credit Union, was also asked to leave town because Columbia natives expressed strong objections to his housing an interracial group of students.—Riviera Photo. 8-30-47

IN THE THICK—Mrs. S. P. Dean, who was in the middle of the inflamed relations all the time, said she would miss the interracial group of students who were chased out of Columbia, N. C. "They were all nice boys and girls," she said.

Mob Runs Mixed Student Group Out of Town

THE LAST STRAW—This kind of interracial mingling was too much for the townfolk of little Columbia, N. C. The group, attending a student project, were promptly ordered to leave town by a mob of 400 whites. Left to right: Nathaniel Garth, Kay Kanede, American-born Japanese; Earl Paige and Evangeline Royall. 8-21-47

Carolina Cops Shield Racist Mob

Special to the Daily Worker

COLUMBIA, N. C., Aug. 19.—Police Chief J. L. Poston and Sheriff Ray Cohoon, local law enforcement officers, have failed so far to take legal action against known members of a mob of 400 white men who last week forced a group of white students, living and working with Negroes, to leave town.

"It's a good thing the students left," said Chief Poston. "There might have been a lot of violence which couldn't have been prevented." 8-20-47 wed.

The students piled on a bus and left town three hours before the end of an ultimatum issued by mob leader Will Norcum, sawmill operator. They had been living in the home of S. P. Dean since June while they built headquarters next door for a cooperative loan agency for Negro farmers.

The police chief said he and other law officers rushed to the Dean home when the mob began to gather. The mob came a few minutes later. But the students had fled to a cornfield fearful of their lives. Mob leader Norcum ordered Dean to get the students out within 24 hours.

MILLED AROUND BUS

At this point Chief Poston, instead of placing mob members under arrest, told the mobsters he "would find Jack Anderson, leader of the students, and bring him back for a talk." 8-20-47 wed.

The mob reportedly dispersed, but several members lurked around the field. Poston went into the field, called the students out; and told them there would be trouble if they did not leave town. The students spent the night in Dean's house. They packed and left Columbia on the 3:30 p.m. EDT bus Tuesday. Many of the townspeople milled around the bus before it left but there was no effort to stop the student group.

The student group, it was learned today, was sponsored by the Fellowship of Southern Churchmen, with headquarters in Atlanta, Ga. A spokesman for the Fellowship said the organization sponsored interracial group work in Pheobus, Va. and in Georgia. The spokesman said the Columbia incident was the first serious trouble encountered by the organization.

Chief Poston, taking the mob's viewpoint, declared: "The people feel there was more behind this than just putting Negroes on an equal social standing with white people so far as religion was concerned. Somebody was trying to stir up dissension between races here." Daily Worker

The students were listed as:

Jack Anderson, 26, Washington, D.C., University of North Carolina graduate and instructor in chemistry at Talldega College, Negro educational institute in Alabama.

Garland Anderson, 25, wife of the educator.

Earl Page, 22, of Florence, S.C., University of North Carolina student.

Jack Pane, 22, Davidson College student. 8-20-47 wed.

Robert Wherritt, 19, of New Orleans, La., Tulane University student.

L. A. Harper, 22, of New Bern, N.C., University of North Carolina graduate now enrolled in Yale Divinity School.

Miss Kaye Knede, 24, American born Japanese, of Philadelphia, O., student at University of North Carolina.

Nathaniel Garth, 22, of Chattanooga, Tenn., Negro student at Paine College. N.Y. N.Y.

Miss Evangeline Royall, 21, of Wilson, N. C., Negro student at Barber Scotia College in Concord, N. C.

Monuri Kouri, 26, of Syria, student at a college near Ashville, N.C.

Dean's wife said people call up at all hours "and want to know if this is the Negro house where the white students lived.

"Those students are good boys," she said, "and they were helping us in getting the credit union started. They said they would like to come back here again. I hope they can some day."

PROMINENT CAROLINAN ASKED TO LEAVE TOWN

Atlanta Daily Standard

COLUMBIA, N. C.—(ANP)—Ne- and Negro students, Thurs. 9-10-47

gro-hating whites here were re- S. P. Dean, former principal of

ported last week to have requested a spokesman for

a prominent local Negro citizen to culturist and director of the Light office of the Fellowship of Southern churchmen.

leave town because he violated the of Tyrrell Credit union, is the "I don't know

ante-bellum southern racial tradi- object of local white's wrath, with threats against his personal safety venting white folks

tions of hostile treatment of Negroes." commented Cohoon of Tyrrell county, "but I know people her don't think much of it."

Dean, credited with trying to improve relations here, permitted the students to live in his home while working on their project. He has made no comment on the request of local whites to get out of town.

The student group, composed of Southerners, came here in June to work on a project of building a cooperative store for Negroes. All are Christians and are opposed to racial segregation. They believe in living as Christ [illegible] for the Chappel Hill Fellowship of Southern churchmen.

41 1947

North Carolina

'Interracial' Idea Fanned Mob Action On White Students

P.M. 8-20-47 wed. New York

A spokesman for the Fellowship of Southern Churchmen attributed the forced departure of a group of white students from a Negro home here on "the interracial character of their work."

The announcement by the group followed disclosure yesterday by Sheriff Ray Cohoon of Tyrrell County that a band of several hundred men had ordered six students to leave this Eastern North Carolina town. The group of students, the sheriff said, complied with the band's order within 24 hours.

Sheriff Cohoon in reporting the incident, which occurred Monday, Aug. 11, said, "I don't know of any law preventing white folks living with Negroes, but I know people here don't think much of it."

All Were Southerners

8-20-47 wed.

The students, members of the Fellowship of Southern Churchmen. lived at the home of S. P. Dean, former principal of the Negro high school here. The Chapel Hill office of the Fellowship said the group had come here to help organize and build a co-operative store for Negroes.

The organization was described as a group which is opposed to racial segregation and believes in "living as Christ would live." All members of the group were Southerners.

Some Advice

In Raleigh, D. R. Graham, credit union director with the State Dept. of Argiculture, said that when he was approached by officcials of the group for a loan to finance the project, he had advised them to quit living at Dean's home and against violation of local segreation customs. He said the group did not get the grant.

Graham said Dean and his wife were opposed to the student group living in their home.

Both Graham and Sheriff Cohoon praised Dean for the work he has done with Negroes in promoting race relations in Tyrrell County. Dean is head of the "light o Tyrrell" credit union which has assisted Negroes in purchasing small-tract farms.

41 1947

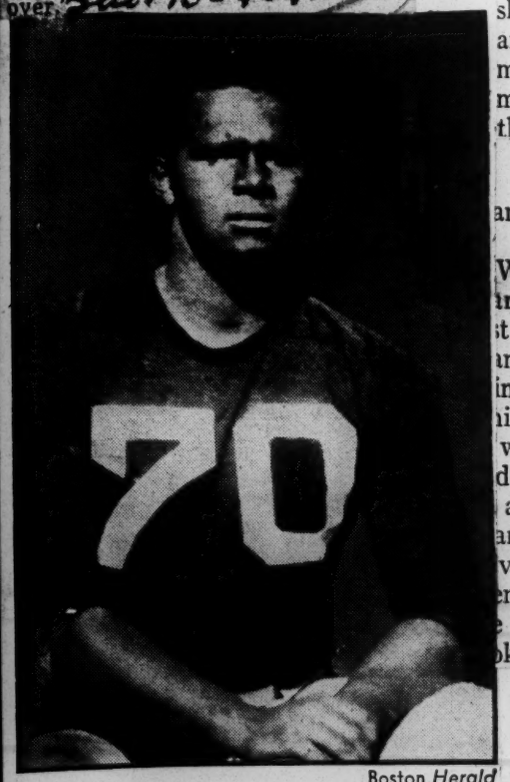
Passing

MAG SEARCHING FOR NEGRO AUTHOR

NEW YORK CITY (CNS) — The editors of True Confessions, a mass publication, sent out an SOS in their current November issue appealing to the Negro girl who wrote "I Passed For White" to please identify herself. They commented that her story is "one of the most fascinating and amazing we have ever read." The story tells how the girl, passing for white, obtained a nurse's training in a metropolitan hospital.

Tired Of Jim Crow, Negro Changes Race

Theodore Pardue, who is 1-164th white, was pretty tired of the color mess. In fact it had worried him for most of his 44 years, when a great inspiration came to him in the example of Rev. Kenneth Patton, who switched from white to colored. Pardue went over. He announced his switch in a daily paper, and finding things very nice on the other side, he advised more of his former people to "come on over."



Boston *Herald*

HARVARDMAN PIERCE
Applause in the South.

RACES

Passing

Greying, blue-eyed Walter White, for 16 years executive secretary of the National Association for the Advancement of Colored People, has a skin so light that he frequently has to explain that he is, indeed, a Negro. Last week, in the *Saturday Review of Literature,* Propagandist White talked openly about a subject many Negroes are careful to avoid: the Negro who lives secretly as a white man. Wrote he:

"Every year approximately 12,000 white-skinned Negroes disappear—people whose absence cannot be explained by death or emigration. Nearly every one of the 14 million discernible Negroes in the United States knows at least one member of his race who is 'passing'—the magic word which means that some Negroes can get by as whites. . . . Often these emigrants achieve success in business, the professions, the arts and sciences. Many of them have married white people. . . . Sometimes they tell their husbands or wives of their Negro blood, sometimes not. . . .

"Who are they? Mostly people of no great importance, but some of them prominent figures, including a few members of Congress, certain writers, and several organizers of movements to 'keep the Negroes and other minorities in their places.' Some of the most vehement public haters of Negroes are themselves secretly Negroes."

Touching on a similar subject, brown-skinned Nightclub Singer Lena Horne told an interviewer from the Negro picture magazine *Ebony*: "The people who make me burn are the Negroes . . . who make their money off of Jim Crow and who . . . who hate all whites indiscriminately. . . . Negroes ought to have better sense an slamming a whole group at once."

• • •

Walter White and Lena Horne could rk a note of progress in race relations t week. Harvard University's football m started a Negro tackle, quiet, 6 ft. in. Chester Pierce, in its game with the iversity of Virginia at Charlottesville. was one of the very few times a Negro d played against a Southern university a field south of the Mason-Dixon line. ny in the crowd of 24,000 Southerners ved flags of the Confederacy; many of m also applauded Harvard's Pierce for hard game he played while his team k a 47-0 walloping.

Passing (Patton)

Learned Lesson as 'Negro'

Pastor Who Quit White Race Is 'Discouraged'

41 Passing

Pittsburgh Courier, Pittsburgh, Pa.

MADISON, Wis.—The Rev. Kenneth L. Patton admitted last week that in the month since he announced that he wanted to be regarded as a "colored man" instead of a white he has become discouraged in his fight against racial discrimination. His self-appointed task is too big for one man he said. He has been "taught a lesson."

The past month has convinced him, he said, that it will take a "social revolution" to wipe out racial discrimination. In the meantime the clergyman is drafting an anti-discrimination platform which he wants presented to churches, labor unions, civic and service clubs and community neighborhoods.

"ACTION" IS NECESSARY

"Action, not words, is needed to fight racial discrimination," the 37-year-old pastor said. "My program will be a sort of platform for the equalitarian revolution," he explained. Sat. 10-25-47

Since his unusual announcement made before his congregation in this city, the Rev. Mr. Patton said he has been invited to make six public address only one of which came from a white group. It is in this respect that the cleric is discouraged. He said that Negroes do not need the message as much as white people. The one white group he addressed was in Sauk City, Wis. 10-25-47

In the month since he took his dramatic step to fight racial discrimination, Mr. Patton says he has undergone a personal "psychological revolution."

SOME ABUSIVE LETTERS

"I feel more of the Negro's viewpoint," he said. "I have become a part of the Negro community.

Mr. Patton does not believe other people would have to take steps as drastic as his move. They would only have to "cross the color line" only in their attitude, he said.

Neither his wife nor their four children have encountered an "unpleasantness" as a result of his move.

The minister said no one has discriminated against him since he decided to become a "colored man," although he has received some "abusive" letters.

41 1947 Passing (Rev. Kenneth Patton)

VIEWS and Reviews

By GEORGE S. SCHUYLER

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors).

Courier, Pittsburgh, Pa,

ASIDE FROM BEING congratulated for his decision to become a Negro, the Rev. Kenneth L. Patton of Madison, Wis., has probably heard no more about it. This is a shame, because I can see great possibilities in the idea, which have probably escaped our astute leaders, who have been too busy howling professionally for succor in their accustomed and lucrative manner. Sat. 10-25-47

Anyone acquainted with American psychology knows that our people are quick to seize upon any crazy idea and make a fad of it. I can think of a lot that have swept the country in my time, such as chain letters, goldfish swallowing, the Confucious-say craze, and so forth. Now I can see where a clever individual or group could start a fad with this changing-into-a-Negro business, which in a short time, could well reduce the whole nonsense to an absurdity. Courier Pittsburgh, Pa, Sat. 10-25-47

THE YOUNGSTERS in the high schools and colleges could be recruited to launch the drive, and I predict that it would not be long before it would sweep the land from Portland, Me., to Portland, Ore. There need be no membership fees (which would not commend it to our leaders), no papers to sign, no nothing.

All the members would have to do would be to declare themselves Negroes from thenceforward, go into Negro station entrances, sit in jim-crow cars, sign themselves on various forms calling for "race" as Negro, and generally play hob with the phony racial lines.

The YMCA, YWCA, American Youth for Democracy, Young Socialist League, NAACP Youth Councils and numerous others could all enlist in the drive, and have a lot of fun upsetting a hallowed American tradition. I think there are just millions of young people who might join up just for the fun of it, to annoy and shock their parents and constituted authority.

Courier, Pittsburgh, Pa,

I CAN SEE how simple it would be to organize, in numerous "white" schools, Patton Clubs of America, each with perhaps a charter with the pictures of Alexander Hamilton, President Harding and several other Americans of note reputed to be touched with the tarbrush.

Using "race" music as a point of attraction, with records by all the eminent Senegambian jazz composers, clubs could meet at least once weekly to discuss the life of some outstanding voluntary Negro like Beethoven, Haydn or Du Chaillu, or some of the more obvious Africans like Hannibal, Sappho or King John of Portugal.

At intervals spirituals might be sung. At least once a year a day could be set aside by the kids when they would all tan or black their skins, parade around town and otherwise just raise the Old Harry in tribute to their remote African ancestry.

* * *

REAL CLEVER CHAPS could work out some good punch lines that would bowl over the solid citizenry. For example, "Trace Your Ancestry Back to 1000 A. D. and You'll Find a Negro" or "Don't Worry About Your Daughter or Sister Marrying a Negro—She's Probably One Herself!" or "Don't Explore Your Family Tree, You Might Find Some Dark Leaves."

A great deal of good, clean fun could be had making up limericks about not caring beans about genes. Some youth better heeled than the average might offer a prize of a few hundred dollars for the best song on the subject, something tuneful and lilty that folks could sing and hum from Duluth to Dallas and from Youngstown to Yuma. Or the youngsters might popularize conundrums such as "How Deep Is Pigment?", "What American Said 'In the Dark All Cats Are Gray'?" or "What Color was Adam?"

* * *

THESE ARE JUST a few vagrant thoughts but you can see the possibilities. So much preliminary work has been done on race relations, and the understanding that the whole thing is nonsense is so widespread that all we need is something like this to laugh the whole thing out of existence.

By beginning work in the "better" schools and colleges in the South and North simultaneously, the spread to the "lesser" educational department stores would be assured. What could anybody do about it? You couldn't put a couple million young folks in jail for proclaiming themselves Negroes and defying the jim-crow laws.

What would a restaurant proprietor in Atlanta, Ga., or Jackson, Miss., do if several score young white students marched in with tanned faces and demanded service? Think of how things could be thrown out of joint in Washington, D. C. by a few hundred clever young devils.

Well, it may be a screwy idea, but I wish somebody would try it. After all, Rev. Mr. Patton's escape to Aframerica should not be in vain!

SALVATION

Chicago Defender

A month has elapsed since the Reverend Kenneth Patton, white minister of Madison Wisconsin, crossed the color line to live the life of an American Negro. According to press reports the young pastor has come reluctantly to the conclusion that the job of "fighting racial discrimination is too big for one man." Chicago, Ill.

The Reverend Patton is not, however, throwing up his hands for he and his family continue to represent themselves as Negroes. The Wisconsin minister told newsmen that in the past month he has undergone a personal psychological revolution and feels more keenly about the Negro's plight.

He has concluded that it will take a "moral revolution" to wipe out racial discrimination. A great many eminent churchmen share this view. We are convinced that the Christian church has no greater responsibility in this crucial period than that of waging relentless war against the evil forces of racism. The hatreds which divide mankind into hostile camps are as powerful and as destructive as any atomic bomb. As the late President Roosevelt declared in one of his last speeches: "Today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relationships — the ability of all peoples of all kinds to live together and work together in the same world at peace." 11-8-47

The Patton Revolution

Courier

Rev. Kenneth L. Patton, Unitarian minister of Madison, Wis., has launched an American revolution which could be as far-reaching as the one that took place in 1776.

Having read "Kingsblood Royal," the 36-year-old pastor startled his parishioners last Sunday by proclaiming himself a Negro in order to better fight race discrimination, and urging other white Americans to follow in his footsteps. Pittsburgh, Pa.

Said he "If more white people who declare themselves friendly to the Negro would only attempt to put themselves in the Negro's position, we might sooner solve this problem. It is one thing to work with Negroes on committees and then go back to your part of town and forget it. It is quite another to share the burdens you are trying to alleviate." Sat. 9-27-47

The Rev. Mr. Patton, who has an interracial congregation and is a member of the National Association for the Advancement of Colored People, declared in his sermon that he would consider himself a Negro for all times in the future and that he would so indicate his race on all questionnaires and official papers. Courier

Well, why not? After all, Negro is not a race in this country but a social caste which is ridiculous and unintelligible on any color basis because it includes all of the colors.

The more support the Rev. Mr. Patton can get for his revolution, the more ridiculous the whole so-called race problem will appear, and if it can be propagandized into a mass movement, it will reduce the whole nonsense to a palpable absurdity.

If enough so-called white people can be recruited to abandon voluntarily the white designation and assume the colored one, jim crow rules, laws and customs will shortly become unworkable and have to be abandoned. 9-27-47—Sat.

The NAACP should start recruiting these "Negroes" at once and thus give powerful support to the Patton Revolution.

ROGERS SAYS:

If There Were Such a Thing As a White Man, He'd Be Transparent as Glass

Courier, Pittsburgh, Pa.

By J. A. ROGERS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

Sat. 10-25-47

THE decision of the Rev. Kenneth Patton to throw in his lot with Negroes seems to sound queer and even loony to some. It doesn't to me, no more than when Gandhi forsook his high East Indian caste and threw in his lot with the lowly.

Mr. Rogers

Or again, when as a boy I was told that Jesus, supposed son of God, had left his rich heaven and come to live among lowly mortals; and so on with many real cases I could give from history.

What we have in America is not a problem of "race," but of caste, of keeping millions of Americans in a lower social status to make exploitation of them more profitable. Proof? There are hundreds of thousands of citizens who in color, features and hair are indistinguishable from the whites, yet they are mentioned as belong to a different "race."

* * *

I HAVE SEEN Americans calling other Americans more Caucasian in appearance than themselves Negroes, while calling obviously Negro Puerto Ricans and Latin-Americans, white. The Census Department lists Mexicans who are about 75 per cent Indian as white. Again, there are millions of white Americans who have a Negro strain and don't know it.

Since, therefore, there is so much of white in the colored and so much of the colored in the white, it ought to be obvious to even an idot that this talk of "race, race"; of "your race" this; and "your race" that, by even supposedly intelligent whites and Negroes is mere parroting from the slave days.

The Rev. Mr. Patton has merely left his caste, as did Gandhi.

He is quoted as saying, "I am a religious humanist. The white race is a myth. I believe we can attain 'one-world' more quickly if so-called white people declared themselves colored."

10-25-47

WELL, THEY DON'T have to declare themselves colored. Scientifically, they are already colored. The only white thing is sunlight. Were there such a creature as a white man he'd be transparent as glass. So-called whites have sometimes as much as 45 per cent of melanin, or pigment. The nearest thing to a white man is an albino, in which case you'll find some Negroes just as "white" as albino Caucasians.

The whole language and concept of race now dominant even in the highest intellectual and official circles of this Nation is an inheritance from America's more cruel past.

* * *

"THERE IS NO such thing as a white race much as this is talked about," wrote Schopenhauer, one of the world's greatest thinkers over a century ago. "Every so-called white man is but a faded or bleached one," he said. Other noted scientists have since upheld him.

Mankind was originally dark. The pigment in the "white" man's skin is inherited from a darker, or tropical, ancestor. "Race" in America is a myth used to dominate and exploit the boobs. Of course, it is just one of many myths. Americans, like the rest of humanity, are ruled largely by myths, which, thanks to long telling, have become more real to them than fact.

THE BEST PROOF that it is caste, not "race," is that certain groups of whites are to other whites what Negroes are to American whites. For centuries the Englishman viewed the white American as the latter viewed the Negro. Many English still do.

They place Americans in a lower caste because they have no titles, hence, the dog-like cringing of certain Americans to mix with titled folk or to go to Buckingham Palace and bow to a king and queen, who, so far as real power and worth are concerned, are but myths, but hangovers of the social evolution as the rhinoceros and the duck-bill platypus are among the animals.

10-25-47

MACAULAY in his "History of England" says that when Henry I, Norman king of England, married Edith, a white Anglo-Saxon princess, the marriage was regarded much as that of a white Virginian planter would to a Negro woman. (The Anglo-Saxons were then slaves.) Similarly when the former Edward VIII of England married Wally Simpson, a white American, it was considered as big a letdown there as when Kip Rhinelander of the New York "400" married Alice Jones, a Negro waitress.

* * *

INCIDENTALLY, the Rev. Mr. Patton is not the first white to go over to Negroes. I have met quite a few others in my time. Such, as a rule, go so far as to adopt the attitude of barbarian Negroes, that is, hate all white people.

I recall one white girl I met in Chicago who was especially so. Her mother had left the South with a Negro and married him. She would never dance with white boys. As far her mannerisms they were those of the class of Negroes among whom she grew up.

Kingsblood in Wisconsin

Newsweek
New York, N.Y.

In Madison, Wis., last week, the Rev. Kenneth L. Patton did his best to reaffirm an old bromide—but life double-crossed him and refused to imitate art.

After reading Sinclair Lewis's best-selling novel, "Kingsblood Royal" (NEWSWEEK, May 26), the slight, blond 36-year-old minister of Madison's First Unitarian Society Church decided to follow Lewis's stalwart, red-haired banker hero in renouncing the white race and declaring that he was colored. 9-29-47

Neil Kingsblood crossed the color line in reverse when he discovered that he was one thirty-second Negro. Patton took after him on the pretext that he was one sixty-fourth Indian. His reason was the same as Kingsblood's—revulsion against race prejudice. Patton asserted that Madison, like Lewis's fictitious Grand Republic, Minn., kept Negroes from buying or renting houses in most parts of town and barred them from clubs. The medical school of the University of Wisconsin, he said, made it next to impossible for Negroes to enroll.

Such discrimination disgusted the minister. And furthermore he thought he could make it ludicrous by insisting "on sitting in the colored sections in theaters, eating in the kitchen in snobbish restaurants, and sitting in Negro bleachers and Jim Crow cars."

The Dull Thud: Although Patton stuck closely enough to Lewis's plot, Madison perversely didn't. Unlike Grand Republic, the Wisconsin capital was not in the least disturbed. The reaction of The Capital Times was typical: While deploring Patton's judgment, it nevertheless complimented him on his courage. Where the Grand Republic Federal Club, to which Neil Kingsblood made his announcement, unceremoniously tossed him out, Patton's congregation in general approved of his action. New Week. New York

There was no uproar in Patton's household, as there was in Kingsblood's. Unlike Vestal Kingsblood, the blond Mrs. Patton, mother of four blond sons, instantly applauded her husband's action. No angry crowds gathered in front of the Patton home, demanding that he move into the Negro section of town. Nor did the Negroes react suspiciously, as they had in Kingsblood's case. The National Association for the Advancement of Colored People instead heartily welcomed him into "the colored race." 9-29-47

In fact, only two other characters beside Patton himself in the real-life dramatization of Lewis's novel acted in the way Lewis expected, and they were carpetbaggers—rabblerousers Gerald L. K. Smith and Homer Loomis Jr., who stormed into Madison together, roaring denunciation of Patton for "mongrelizing" the white race and demanding that he be tried for "treason against tradition, self-respect, and Christian character." Madison listened to what they had to say, and yawned. 43

Acme

Mr. Patton crosses the line

Idea Is Catching, Says Wis. Pastor

Baltimore, Md.
Afro-American

Many Other Whites Want to Be 'Colored'

Sat. 10-4-47

MADISON, Wis.—The Rev Kenneth L. (Patton,) who last week decided to renounce the white race and become "colored," on Monday told the AFRO that he has received more than 100 letter from all over the country, two-thirds of them applauding his stand and expressing an interest in following his example. Sat. 10-4-47

The 36-year-old cleric, who made his decision after reading Sinclair Lewis's "Kingsblood Royal," said in an exclusive interview that many of the writers have asked about joining his organization or setting up one if none exists. Baltimore, Md.

One of the most interesting of the letters, he revealed, came from England.

Everybody on His Side

Pointing out that he used the fact that he is one-sixty-fourth Indian merely to account for his decision, the Rev. Mr. Patton told the AFRO that reading Lewis's novel only intensified his earlier revulsion against the treatment of colored persons.

Explaining further that Madison is a liberal city, he said that neither his congregation nor his neighbors reacted unfavorably. In fact, he added, they are 100% with me. The Afro American

Future Believed Brighter

He expressed amazement when asked how his family, his wife especially, too his announcement. Why, there was no question at all, he said. 10-4-47 Sat.

Declaring that he does not expec this work to take him out of the State, the Rev. Mr. Patton said that he was exceedingly gratified over the response his action has awakened and expressed the belief that his idea will bear real fruit.

With A Grain Of Salt

By ARTHUR P. DAVIS

Writer Concerned Over Reaction Of Race To White Minister Who Turns "Colored"

ACCORDING TO a United Press release, the Rev. Kenneth L. Patton, a twenty-six-year-old pastor of Madison, Wis. has decided to become a "colored" man so that he can fight discrimination more effectively. Patton was moved to take this step after reading Sinclair Lewis' novel, "Kingsblood Royal."

I am deeply touched by the action of this idealistic young Christian. I hope for his sake that he will be able to break down some of the entrenched forces of segregation and discrimination, at least in his community; but I doubt very much that he will. Color-hate is so deeply ingrained in the American consciousness that nothing short of a world cataclysm will uproot it.

For that reason, I am much more concerned with another aspect of this experiment. I hope Mr. Patton will be spared the usual reaction that occurs in such cases—the feeling of being let down by the Negroes themselves.

I have seen several idealistic young white men set out to become martyrs on this race business only to end up embittered because of Negro opposition. These men in their enthusiasm for the cause forgot that the average Negro like all other average human beings neither understands nor appreciates martyrdom.

* * * *

Because the average person lives and moves in such a materialistic world himself, he immediately sees in any idealistic effort some ulterior motive. What's his racket? What is he after? What's he going to get out of it? These are the questions, the average man asks of the would-be marytr. And the fact that the idealist is fighting to free the Negro does not prevent the latter from taking the same cynical attitude.

I remember the case of a fine young minister from Union Theological Seminary who tried to bring Christianity and brotherhood to a certain Negro school in the South. The man was crucified by the mixed faculty of that school, and the Negroes were, if anything, harsher with him than the whites. They finally accused him of being a Communist and got rid of him.

To this day, he has a peculiar feeling towards Negroes. Although he is not anti-Negro, he somehow feels that colored people really don't deserve to be free, because they themselves don't desire freedom. Of course, he is wrong, but it would be difficult to convince him that he is. His mistake is simply this: he expected Negroes to be different from other human beings, and they aren't. The average human being, whether black, white, brown, or yellow, is not only afraid of change, but resentful of being prodded.

* * * *

As I have said above, I hope for his sake, that Mr. Patton will have some measure of success. I hope also that he will not feel too strongly his mission. Negroes don't like conscious missionaries—that is, persons who go "all out" and feel that they should be appreciated for giving up so much for the cause. And above all I hope Mr. Patton doesn't labor under the illusion that Negroes because of their many years of persecution are broader, more liberal, and more tolerant than other people, because they are not.

Persecution makes people little, not big. That is why it is such a horrible thing. That is also why most of the "race martyrs" in American history have been white and not colored.

I make all of these cynical observations not in disparagement of Patton's experiment. I welcome his determination to do something about our damnable race situation. We need more like him. My position, however, is simply this: unless he comes in knowing all the facts, he will be hurt, and he will become another enemy of the race.

CHANGES HIS RACE

Takes More Than a Mere Verbal Declaration for A Man to Change His Race

By JOSEPH D. BIBB

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

A WHITE man cannot change his race and become a colored person by merely renouncing white people and moving in with colored folks. It is well nigh impossible for a man to change his psychology and philosophy of life overnight.

The Rev. Kenneth Patton, the white minister from Madison, Wis., who last week told his congregation that "hereafter he will be a colored man" has done a noble thing. His act demonstrates self-abnegation and the "life vicarious" in the most lofty degrees. With altruistic motives and rare courage he will move in among colored people and array himself against prejudice and discrimination in the role of a colored man.

Mr. Bibb

BUT THE REV. MR. PATTON cannot, despite his renunciation of the white race and his sincere determination, think as a colored man.

The uncounted myriad of Americans with colored blood flowing in their veins, who nevertheless have crossed over the color line and have ostensibly become white people, still think "colored." And no one denies that as a man thinketh so is he."

Octaroons, maroons and mulattos, who have renounced the colored race and identified themselves with white people, have generally retained their interest and sympathy in the welfare of colored people. Their early environments, the broken ties of blood, and their traditions have kept them thinking as colored people.

Occasionally, some person who seems to be white, inadvertently reveals his leanings toward colored people. The world wonders why but students of genetics know that the tinge of color still permeates his thinking.

* * *

THE REV. MR. PATTON, no doubt, will suffer and endure the miserable lot of colored Americans, but he will still think as a white man. He cannot renounce all of his teachings and traditions with the wave of his mind. In truth no white man can think colored. And for that reason much ink and paper has been wasted by white people writing about what they would do if they were colored. We would like to know what they would do if they looked white but thought as colored people have been compelled to think.

Light-skinned colored people, taking advantage of their appearances, have made forays and excursions into charmed regions and exclusive realms with immunity and impunity, but almost all of them retain full consciousness of their racial indentity.

Many of them yearn and long to have close friends of dark skin with them. They abhor the system that shuts the door in the face of fine people purely because of color when white-looking colored people palm themselves off as white, they still think as colored people.

* * *

MANIFESTLY, then, white people who seek to pass for colored, will still think as white people. This writer has been reminded time and time again, by white people engaged in racial uplift and social service, that "After all, we are white peole." Many splendid Jewish citizens, devoutly interested in helping colored folk, have made the same statement. And the statement is supported by truth. White people think as white people and colorded people, who pass, still think as colored.

American institutions and customs compel colored people to think in the vein of those who live upon the fringe of society. The arrogance of the white man has been superinduced by history and the systems of society. These institutions and systems will not and cannot be eradicated and eliminated by fortuitous decisions of altruistic white people like Dr. Patton.

The systems and institutions must be changed before the colored American can think as a free man. By his renunciation of the white race and by living among colored people, the Rev. Mr. Patton will be enabled to grasp the problem more intelligently. He may be equipped by the transition to interpret the minds of white and colored more accurately. But he will not become a colored man by mere declaration and intention.

CHANGING RACES

According to the news dispatches, a white Wisconsin minister had declared his intention to become "colored." The Rev. Kenneth L. Patton also invited his practically all-white congregation to follow him across the color line. Influenced by Sinclair Lewis' novel "Kingsblood Royal" and inspired by the zeal of righteousness, the young minister wishes to become a living symbol of protest over the treatment accorded Negro Americans.

The dramatic move of the young minister may bring him some rare experiences should he desert Wisconsin for dear old Dixie. There the color line is sacrosanct and he who crosses it, one way or the other, does so at the peril of his very life. He will not only find hostile public opinion, as in the North, but the strong arm of the law will be against him.

In giving up the white "race" to become a Negro, the Rev. Patton is setting an example which few will follow. For generations, however, Negroes have been crossing the color line to become white. Some have been so successful at this game that their descendants are unaware of their African descent. At one period there were so many Negroes passing in Washington, D. C., that some citizens referred to the capitol as Uncle Tom's Cabin.

This business of changing races only serves to point up the fact that the emphasis given race and color in the United States is stupid and nonsensical. The scientists have long neld that the only race about which one may talk with accuracy is the human race. The white supremacists, however, contend that Negroes aren't quite human. We fear the gallant Rev. Kenneth Patton may be in for a rather rude awakening.

FIGHT BIGOTRY; JUDGE THREATENS THEM

Special to the Daily Worker

PHILADELPHIA, May 12. — A magistrate threatened to have two 18-year old boys beaten here last week for distributing anti-Jimcrow leaflets. He did impose a 30-day jail sentence, but withdrew it and continued the case for ten days when an attorney objected.

Samuel Weinroth and Mose Anderson, both 18, were arrested with the leaflets in front of the West Philadelphia High School last Tuesday.

There had been some inter-racial clashes among the several thousand students, and the leaflet urged white and Negro students to stick together for fair play.

Weinroth and Anderson, one white, one Negro, were held behind bars five hours until attorney Harry Levitan had them released.

Wednesday morning, Magistrate Harry Levin pounded his desk in a red-baiting tirade and screamed at the two boys: "It's a good thing you weren't down in my neighborhood. I'd have three or four boys to really do a job on you!"

Conditions in the South and in India

To the Editor of The New York Times:

I read with interest the letter of Dr. Sundaram in your Dec. 26 edition relative to race conditions in the South. Dr. Sundaram has had the opportunity of a visit to the South. I have not had the pleasure of a visit to India. His statements of conditions here repeat the often-repeated tale of the sharecropper.

While it is true two wrongs do not make a right, perhaps it would be revealing for Dr. Sundaram to bring to our understanding the wretched poverty, caste system and the Untouchables of India. How many races are there in India? Is segregation of classes or races practiced in India? Are Untouchables or lower classes permitted to travel, eat and attend all public functions on an equal basis?

JEFF P. BEELAND.

Greenville, Ala., Dec. 27, 1946.

RALPH McGILL

Mr. Ehrenburg Stands Naked

Ilya Ehrenburg, the Soviet Union[illegible]st talented writer, has a rock in his spir[illegible]hoe.

It is our free press which, des[illegible]its admitted faults, its many evidences of immaturity, its sometimes irritating smugness, and its too frequent failure to measure up to its responsibilites, which is the rock in Ehrenburg's shoe . . . as I will explain later.

He loosed, a few days ago, a blast at this country of hypocrites, gangsters and half-baked moralists.

What aroused him to anger was the American broadcasts to Russia which talked of this nation's great desire for peace.

One of the most brilliant conversationalists, even through an interpreter, I have ever met, he possesses the gift of putting salt in wounds in a manner which causes the victim to stammer and wince and claw the air for words.

A lot of his criticism is true.

Comparisons He berated us for talking so much about democracy and yet refusing to permit Negroes and many white person to vote by trickery and by devices set up faster than slow-moving courts can remove them.

A year ago Ehrenburg came to the United States with two Russian comrades, one a novelist, one a playwright. Ehrenburg toured the country, giving most of his attention to the South.

He is, to my mind, the most skillful propagandist, within the true meaning of the word, who writes today.

He employed the device of contrasts to give a picture of the South which was disturbing because of the truth in his comparisons.

He told of seeing a box of cigars in New York that cost $200 and a tenant family of eight in Mississippi which had an annual income of $200.

He saw a woman unable to buy a piece of meat for a hungry famiy and a woman who bought a bottle of perfume for $5,000.

He saw great hospitals and poor persons without medical care.

He couldn't buy a glass of wine in Mississippi, but he had to pay $1.50 to cross a bridge.

Freedom Reflecting, he said that American claims to freedom were contradictory—"One some occasions the government, or state, is all powerful; on other occasions the government, or state, is powerless.

He read our editorials about democracy and the urging of people to vote, and he witnessed the barring of Negroes and poor whites from the ballot box.

He saw our movies as astonishing in the depth and emptiness of their platitudes and wondered at our great universities and museums and laboratories. He saw our great scientists and was puzzled, as he said, by Lions clubs "where full-grown men, merchants of suspenders or electric ranges, imitating lions, roared on command."

Ehrenburg, with skill that few possess, made our vanities, smugness, hyprocises and injustices appear to be the whole picture of America. Yet, so skillfully was it done that one cannot cry "lie" at any of it.

Calomel What he avoids—and this also is a rock in his shoe—is that Americans have had all these things pointed out to them, held up for ridicule, burned with blazing criticism. Henry Mencken exposed "boobery" with a skill and an invective as acid and as brilliantly incisive as that of Ehrenburg. Sinclair Lewis, with "Main Street," "Babbit" and other writings, did a similar, if less skillful, job. Faulkner, Hemingway and Steinbeck have given us literary calomel and critical castor oil.

This is not possible in Russia.

In Russia editors who dared, not criticism, but a discussion of modern literature, poetry and art, summarily were fired from their positions. A few got short prison terms. All of the Soviet writers, playwrights, composers, poets and artists were warned never to forget that their art was tied to the state and its political ideology.

Naked Therefore, what apparently drives Ehrenburg to a state of mind wherein he tries to bite his own tail, is that the whole world sees him intellectually naked.

He denounces Bilbo in Mississippi, Talmadge in Georgia and Vandenberg for his foreign policy.

But, Ehrenburg cannot say a critical word about a single personality in his own government or denounce any action by it.

The American press, which he finds, sometimes properly so, childish, smug and inclined to pontificate in a dull manner about its virtues, not only can but does enjoy the utmost freedom.

It can, and does, criticize everything in America that Ehrenburg propery criticized. It can say, and does say, that the South's position with regard to the Negro is unjust, wicked and morally wrong. It can be as critical as it wishes of Talmadge and Bilbo, or it can support them. Bilbo and Talmadge can publish their own views, and do, and can speak on them.

But, Ehrenburg can play only one chord.

And while he plays one chord better than any living artist, it is obvious that he wishes very much he could, just once, strike another just once.

Other than that he is a charming conversationalist and possesses a store of knowledge and a personality which makes him a very likable person.

But Ehrenburg has a rock in his shoe.

And is, as they say, "a-hurtin'."

Dissent in the South

Editor of The Times-Dispatch:

In your December 24 issue appeared a reprint of an editorial from the Raleigh News and Observer under the caption, "Snakes Senator Taft Would Dig Up," showing that the Raleigh editor, like most white Southerners, is still asking for the green light in order to take advantage of the Negro.

Every honest American citizen is fed up with the way some Southern whites have been behaving—lynching Negroes, making a "lily white" organization out of the Democratic party, enacting laws to keep them from voting and doing anything they can to keep the Negro from enjoying the freedom he is entitled to.

The new Congress will seek to pass bills that will put a stop to this—a bill to control elections, a Federal antilynching bill and an FEPC bill. But the Raleigh editor says "there is no need for the three acts Senator Taft wishes enacted." For generations the good people of the South have been powerless to stop the white trash from getting into their lawmaking body.

Everyone knows there is need for an antilynching bill. To combat this bill, the editor says that lynching has been almost wiped out by State action. "Almost" is not enough, and how many lynchers have been brought to justice by any State?

Some Southern States have made the Democratic party a "lily white" organization to keep Negroes—loyal American citizens—from voting. The Federal government seeks to take control of elections to see that no American citizen will be deprived of his right to vote.. But the Raleigh editor says there's no need for the Federal government to take control of elections. I wonder if he is familiar with the elections of South Carolina.

I would like to say to the editor that Fascism is spreading through the South fast enough without the aid of a newspaper.

JOHN S. DICKERSON.

Richmond.

The New Abolitionist

Dear Sirs: After 1,947 years of "Christianity" it is strange that the white man in America, and particularly in the South, has been unable to gain his freedom. The Negro's bondage was limited to the physical, environmental, and circumstantial, but the white man's extends to the mental, emotional, and spiritual. The slavery of the Negro was imposed from above; that of the white man is self-imposed. The Negro's master was a white man; the white man's master is fear. The white man's bondage is many times more costly to society than the Negro's ever was.

The expensive system of segregation which the white man selfishly contrived is retarding the progress of the whites and advancing the cause of the Negroes. The white man is forced to pay the tremendous price of the dual social, economic, political, and religious systems he maintains. In the "Solid South" he has to pay for two of everything—two schools, two churches, two drinking fountains, two swimming pools, two bus and railroad ticket offices, and so on.

How can the white man be considered free in the South today when he is constantly told where he can and cannot sit on public carriers, where he can and cannot eat, where he can and cannot live, with whom he can and cannot associate? If this is the liberty and democracy which declares, "We hold these truths to be self-evident, that all men are created equal," then give me no part of it.

Why do so many millions of our American citizens have to be subjected to such bitter prejudice and cruel discrimination? I think the white man suffers these hardships and indignities because he chooses to. He does not seem to realize that he is enslaved by the operation of an irrational system which was created by himself. Therefore, the Negro, who has been too busy with his religion and too fearful of his God to do anything about it, should struggle to see that our white brothers gain the freedom that the Constitution guarantees to all.

MORRIS H. TYNES

W. E. B. DuBois

Chicago Defender, Sec. 41 The South

A Journey

I HAVE BEEN TRAVELING again in the South, zigzagging some 2,255 miles from New York to Louisiana. Every year or two I visit the South: first because I like it; secondly, because to talk of the Negro Problem and not know the South is stupid. Many colored people avoid the South, or have never seen it.

They simply cannot endure its insult and suppression. I deeply sympathize with such persons. I never cross Mason and Dixon's line without the same feeling as that when one plunges into a cold bath. But the physician who dislikes blood and pain should never have studied medicine; and the Negro without the courage to face the South and its problems has no right to discuss the future of the Negro.

The Beauty Of The South

MOREOVER THE SOUTH is not all discrimination, ignorance and murder. First of all there is its climate: the flood of clear sunshine, the warm rain, the trees and flowers. There is the food: have you ever by any chance tasted chicken fried creole? Of course you know biscuits and corn bread, gumbo and black-eyed peas. Not all the food is good; the coffee is usually atrocious and no one there can cook white potatoes. Winter in the real South is not a season—it is an interlude. The world is built for warmth, out-doors, light clothing and song. The colored folk, outside the impossible fringe, are warm-hearted, eager, and always persistently going somewhere; on, on, up, forward; and they want your help and advice; news, news, what of the Night?

White Folks

Sat. 3-29-47

SOUTHERN WHITES I always studiously avoid; not that I "hate" them—some whom I know, I like very much. But in the South one never knows whether a particular white is a gentleman or a jackass, in his attitude toward Negroes. I therefore carefully avoid them; and it is remarkable how completely one can do this: in most stores you meet them and since you have money they are usually polite and sometimes obsequious. But you seldom need to visit stores on a trip. It is in public relations you need to steel yourself for grim endurance. Often this is unnecessary: the ticket agent may be decent or even polite; the policeman may be courteous, although usually not. The point is to expect insult and then in many cases be surprised pleasantly.

Jim Crow

Sat. 3-29-47

THE WORST THING about a Southern trip for a Negro is the "Jim Crow" railway and street car, and the separate waiting rooms and public facilities. There is no fast rule for guidance. On this trip of over two thousand miles, I have ridden only 150 miles in a separate coach. I am not sure that in this case I might not have gotten a pullman seat; but the coach was clean, not crowded, with the same reclining seats as in the white coach. Of course this avoidance of "Jim Crow" travel called for trouble and money. My pullman ticket was usually secured by a local friend, but always by a colored man and for a colored passenger. When a college president who uses a certain railroad for a thousand students each year asks for a pullman ticket, he usually gets it. Without such local intervention, applicant at the city ticket office yields unhesitating compliance, when a similar request at the depot would meet brusque refusal. On side lines, in small towns and country districts submission to separation is inevitable, except—and this is a big exception—your friends have automobiles, and they usually have. In this way you can and should avoid street cars and busses, where the chance of insult is great.

Railway Stations

3-29-47

RAILWAY STATIONS afford, even in most large Southern cities, miserable accommodations. The Terminal station in Atlanta has a dirty, dark room for Negroes; in Durham and Raleigh, the colored rooms are clean and large; but the eating facilities are bad. Jacksonville has needlessly disgusting facilities: no decent restaurant; a booth marked "Information—for Colored only"; telegrams—"for colored only." The point here is that the colored man avoids use of the station as much as possible. Often I have passed through a city, stopped and resumed my journey without seeing the "colored" waiting room. The return of the auto is a god-send for Negro travellers; 225 miles of my trip have been made in the autos of kind friends.

The Winds Of Time

The Strange Silence

The Lighthouse Ne Informer 41 South

It is interesting to observe that the daily journals, aside from reporting the fact as news, are abstaining from comment on what seems to be the new drive in the South.

We have yet to see direct discussions in support of segregation of the races, the custom now under attack. Can it be that the drive is being taken lightly? Or, is it that it has been expected and is being accepted as inevitable?

11-2-47

Incidentally, the drive against segregation or "jimcrowism" is having support from other sources. Former vice president, Secretary of Commerce and present editor of The New Republic, Henry A. Wallace, refused to speak in Arkansas when officials stood pat for jimcrowing the races. Many others have in recent years taken the same stand. It is likely that this "outside" stand, if extended to other spheres as well will apply a pressure on the South it cannot afford. In other words, because of jimcrowism, the South is faced with a boycott.

11-2-47

Columbia, S.C.

On Segregation

Courier-Journal 41 South

With reference to the question of segregation contained in the report of the President's committee there is one thing, and that is, the South (that part of the United States below Louisville) finds no reason for worrying about this question, for we already have sent to the North that portion of the Negro population which we did not want and would not tolerate and have kept those colored people in whom we have faith, confidence and trust. These colored people stay in their places and we white people stay in ours. As a consequence, the segregation of the races in the South is by choice. And the people of the South expect the future to be governed as we have planned it to be governed.

J. WALTER HARDESTY.

Lebanon

Louisville, Ky.

Unions, Churches Stem Hate Tide

41 South

'Psychological Revolt' in South, Author Says

Baltimore, Md.

TOLEDO, Ohio (ANP)— Labor unions and churches are the most effective forces in the South which are stemming the tide of the Ku Klux Klan and other hate organizations, Stetson Kennedy, author of "Southern Exposure," declared in an address here recently.

Kennedy, whose under cover work was instrumental in outlawing the Klan in Georgia and the Columbians before they got started, asserted that a "psychological revolution" is underway in the South.

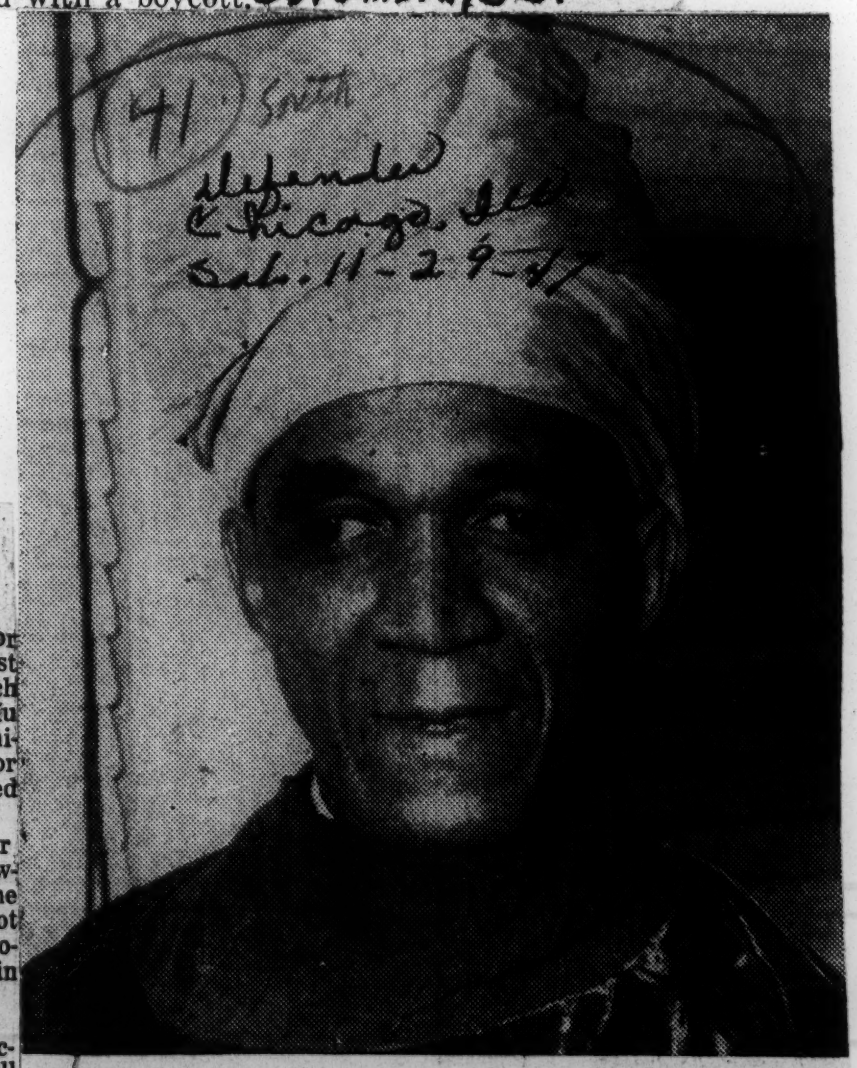
11-8-47

Racism Still Tops

However, he warned the doctrine of white supremacy is still a dominant factor below the Potomac.

11-8-47

He pointed out that while many Southern communities have been up in arms against the Klan, there is a growing tendency to condone their tactics, and that police and other law officers have become the agency to enforce white supremacy.



41 South Defender Chicago, Ill. Sat. 11-29-47

THE JOKE'S ON DIXIE—The Rev. Weyman Routte, New York Negro clergyman, evaded Jim Crow when he traveled through the South recently wearing a rented turban, faking a Swedish accent and getting himself everywhere courteously accepted as a "visiting dignitary." He traveled in the white sections of segregated trains, ate in restaurants with whites and was confidentially told by officials how they "keep the Negro in his place." Throughout his visit in Mobile he was most cordially treated.—Acme photo.

41 1947

The South

They Fooled 'Em Too!

● By B. M. PHILLIPS

IF you don't believe that bigoted whites who insist on strict segregation in the South are easiest to fool, the Rev. Jesse Routte is a case in point.

Brown-skinned Dr. Routte, who is pastor of a Lutheran church in Jamaica, N.Y., last week donned a turban for a tour of the South, and reports he was "treated like a visiting dignitary."

In Mobile, Ala. where he spent a week, he was able to meet white civic. social and political leaders after "I told them I was an apostle of human relations.'

Worked Like Magic

The Rev. Mr. Routte, who speaks six languages, reported he adopted a "Swedish accent" for his Dixie tour and said that "the turban worked like magic."

But the Jamaica pastor is not the only one who has found out that a man is judged often by the kind of hat he wears

Eccentric Edgar G Brown, head of the National Negro Council and

KIOWA COSTONIE

They Were Afraid

a leader in civic activities, has "fooled" white bigots with his manner and appearance.

Not too many years ago goateed Edgar was in Baltimore on business and found himself with no place to stay, although other members of the delegation with which he was traveling, were quartered at the largest downtown hotel.

Worked For Edgar

Without thinking a second time, Edgar, clad in white turban, presented himself at the hotel desk. tones) that he had made previous reservation, and in short order was shown to one of the better rooms.

The practice of passing off colored students as foreigners is an old one. Not too many years ago, a visiting lecturer at Columbia University recounted to a class how he had traveled unmolested through the South with a group of students of both races. Baltimore!

"We anticipated there would be trouble," he said, "so we gave the colored students foreign names and identified them as African princes. We had no trouble and everybody was cordial."

Kiowa Costonie the human relations advisor, for many years wore a turban and encountered little or no trouble when he ventured into the Southland.

Sat 11-29-47

Scared to Ask

Because he is fair, whites had an even harder time wringing themselves to question his identity, and he went into the better places without incident.

Proof that bigoted whites don't really know when they have a real colored American on their hands, can be found in the Florida murder of a Dominican youth last December.

Jose Adrian Trujillo Seyas, 20, was shot to death by a Florida cop who mistook him for a colored American. despite his protestations that he was from the Dominican Republic. He was. He is said to be related to the man who married the heiress, Doris Duke.

In Puerto Rico, colored natives of the Island may not enter certain restaurants and hotels because of their color But I have seen colored Americans enjoying such facilities, and nothing was said to them because they were "continentals." In that case, it was not color that mattered. but the language one spoke.

Full of Contradictions

Because this whole question of race relations is full of contradictions, it always amuses me to hear of incidents where "we put one over on them."

It happens every day here in Baltimore. Just last week at a club meeting, a friend reported how she entered the biggest downtown store (which does not allow colored persons to enter unless they're "shopping for someone," or employed there) and was fitted from skin out. and served in the restaurant.

No one looked at her twice, even

SAYED el MAHDI

Sudanese representative at U.N.
• He's the real thing.

though to the average colored person, her identity would be immediately known.

Keeps Them Squirming

An American Red Cross worker, who recently returned from overseas, recalled this week how her blonde hair and fair skin kept many a Southern bigot squirming.

Just after she and several others arrived in London, all the "colored" girls were assigned separate quarters at the Red Cross Club. My friend was pushed along with the whites. Sat. 11-29-47

After a lecture in which the Southern-born director explained it would be "better" if the colored girls were separated, my friend made her identity known You can guess what scrambling followed after that.

Someone has said that the Southern white who claims he knows colored persons and who swears the South will keep its segregation is the easiest one to fool. These incidents, it would seem, bear out

EDGAR G. BROWN

He Got a Room

Changes Hats; Gets Respect In South

Defender
Chicago Ill

NEW YORK — A Jamaica, Queens, Negro clergyman, using a turban and a slightly Swedish accent, spent a week in Mobile, Ala., and was received there like a visiting dignitary. Sat. 11-22-47

The Reverend Jesse W. Routte, 39-year-old pastor of Holy Trinity Lutheran Church, used the section of the train reserved for white, and also the restaurants in Mobile and Montgomery, which bar Negroes.

The pastor makes professional appearances as singer and pianist. He said he had visited Mobile in 1943 and had been insulted and pushed around.

This time he asked the Mobile police captain what would happen to a Negro attempting to go in a white place. The captain, thinking he was white, answered, "If a Negro gives any trouble, we just knock him down."

Walter White

People, Politics And Places

Defender
Chicago Ill

Asininity In The South

Sat. 12-27-47

Perhaps you can answer a question I have spent many unsuccessful years trying to answer --whether sheer viciousness or downright asininity is responsible for the unending series of incidents caused by the anti-Negro South. Here is an example of what I mean. Francois [redacted] Georges, minister of agri-

held in B i l o x i, Mississippi
Sat. 12-27-47
M. Georges accepted the invitation and was
notified by H. K. Thatcher, executive secre-
tary-treasurer of the Association and who i s
also commissioner of agriculture of Arkansas,
that reservations had been made for M. Georges
at Biloxi's Buena Vista Hotel. You have al-
ready guessed what happened-- that on arrival
in B i l o x i M. Georges was informed that a
"dreadful mistake" had been made and that "for
reason of c o l o r" he could not stay at the
Buena Vista Hotel.

culture of Haiti, was in-
vited some months ago to be
a guest of honor at the Na
tional Association of Com
missioners, Secretaries and
Directors, o f Agriculture
which was scheduled to be

proudly Haitian promptly and vigorously
the offer of a "cottage" near the ho-
which was hurriedly found to house him. H e
to New Orleans and took a plane to Wash-
n where he exhibited to newspaper men the
rs from Thatcher inviting him to the con-
ington where the conference was held.

ference and confirming his hotel accommodations.

Backward Arkansas

Is it too much to expect that a commissioner of agriculture even in as backward a state as Arkansas would know the color of Haitians' skin? Apparently it is. Thatcher subsequently explained that invitations had been sent to the secretaries of agriculture of Mexico and other Latin American countries as far south as the Panama Canal to discuss international problems of agriculture, to develop a coordinated world, and particularly to increase amity among the countries of the Americas.

The stupidity, first, of holding a meeting with such objectives in a mentally neanderthal state like Mississippi, and, second, of not taking into account that most of the citizens below the Rio Grande are dark skinned has already created instead of good will even greater ill will towards the United States than existed before the conference was held.

Only one American, R. A. Trovatten, Minnesota commissioner of agriculture has had the courage and good taste to denounce the gratuitous insult to M. Georges and H a i t i. Mr. Trovatten angrily declared in Biloxi that an apology was due the Haitian government for treatment of its minister of agriculture at this meeting.

No Record of an apology

12-27-47

In any such apology was issued, diligent inquiry has not revealed it. Instead another authentic story of race prejudice in the United States is being told throughout Latin America with justifiably increased cynicism towards the flowery phrases out of the State Department and Congress about "American Democracy".

American newspapers with but few exceptions completely ignored the incident even as they editorially wonder about the decline of American prestige in L a t i n America and denounced "Communist", "Peronist" and other anti-American propaganda in South America.

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By ARTHUR P. DAVIS

41

Southerner Locks His Brain Into "Compartmental" Thinking, Says Writer

Journal and Guide The South Norfolk, Va.

It's the same old story, but somehow it always fascinates me every time I hear it again—this story of the southerner's inconsistencies, his "compartmental" thinking. Sat. 8-2-47

When the news of the Ahoskie Cadillac incident first broke, I was reading a new book, God's Children (Bobbs-Merrill Company, 1947), by Archibald Rutledge. In the light of the Ahoskie affair, the following rhetorical sentence impressed me:

"But beyond all the pomp and circumstance of nature which make her the rich, the alluring, the picturesque, the lonely South, there are the true and loyal hearts beating there which make her the forgiving and generous South, the South chivalrous, the South impatient of wrong, of injustice, of ingratitude, the South deeply read and long-practiced in the oracles of personal honor and integrity." (Boldface mine).

Think of a man in his right mind printing this sort of nonsense in 1947! If Mr. Rutledge were a different sort of person, I would immediately conclude that he is writing in an ironic vein; but having read other works by him, I am certain that he believes every bit of this folderol. I am also quite sure that it has never occurred to Mr. Rutledge that the lynching, disfranchisement and mob-violence of his native region make impossible this idyllic picture of the South. And I am absolutely certain that Mr. Rutledge has never realized that his South never existed anywhere save in the minds of dreamers like himself.

Rupert Massey, the president of the Kiwanis group in Ahoskie, N. C., has, it seems to me, the same type of regional mentality, the same kind of "compartmental" thinking that Rutledge has.

In commenting on the initial refusal of the Cadillac to the Negro winner, Mr. Massey makes the following revealing statement:

"He (Harvey Jones) was refunded the full purchase $(1.00) ... We've done this thing in the best spirit in the world. We've tried to do right all the way through."

I don't think Massey is consciously hypocritical. I think that he sincerely believes in his own honesty of purpose. The trouble with Massey is that he is just blind in a fashion peculiarly southern. It was impossible for him to see that a Negro had a right to win a Cadillac in a Kiwanis lottery. He had never had a thought or an experience in all his life that would give rise to this simple possibility. And when the thing did happen, he just wouldn't have it; he ruled it out. The southern code, however, required that he still be a gentleman; consequently he did the "fair thing"—he called in the Negro, explained the situation to him, and returned to him every blessed penny of his investment, one whole dollar. Sat. 8-2-47

When Rutledge, Massey, and their southern compeers think of the South chivalrous, the South impatient of wrong, the South long-practiced in the oracles of personal honor and integrity, they are not reacting with the whole of their brain. In reality they are using one little narrow compartment of their mind—one which most southerners reserve for their regional thinking.

In this compartment are stored all of the Memorial Day (Confederate) oratory they have ever heard, all of the beautiful myths and legends handed down by Thomas Nelson Page and his colleagues, and all of the magnolia-scented memories they received from the old wives tales of their childhood. And the tragedy of it all is that this compartment is never opened. The light of common day is never allowed to shine upon it. The rest of the southerner's brain may grow and develop normally, but his little regional compartment is locked forever and ever and ever.

ON SEGREGATION

To the Editor of The News: Journal

One of the most pressing, complex and difficult problems that confronts the South—and indeed the whole of America—today is the one of segregation. I do not advocate it; but knowing that supposedly it is a necessary exigency, I can adjust myself to it; and also can I expect the practice to cease entirely. knowing that not in the foreseeable future Therefore, having faced this fact realistically, it is imperative that the situation become ameliorated. Birmingham, Ala,

There are in the South today many Southerners who have a sincere desire to reach an amicable conclusion to the problems that exist here. I am convinced that if the people of the South act in accordance with intelligent thinking, the problems of race relations can be expeditiously alleviated in a minimum degree of time, with a maximum amount of good having been accomplished. If the present unsatisfactory conditions are to be ameliorated, there must be an understanding of the reasons that cause these problems to exist. The mutual, pugnacious, bellicose feelings of animosity are the results of not clearly understanding the use of segregational practices that are considered necessary to the Southern way of life. 12-9-47 Journ.

Segregation, when it is practiced intelligently, is something to be desired. When a pressing problem demands our immediate attention, we segregate ourselves from all irrelevant, extraneous matters at the time to reach a sound decision. We segregate ourselves to our circle of friends; to the club of our choice; to the church of our faith. Innumerable are the ways we practice it—intelligently. If it is applied to the general masses with the same foresight and design of purpose, the results would be greatly enhanced toward reaching a harmonious state of relations. Segregation as it is practiced today must undergo intelligent revisions if we are to succeed in creating a harmonious state of relations. On one hand the practice of segregation tends, too obviously, to create an attitude of supercilious superiority; to cause a people to resort to gross, flagrant misuse of the only available means of living separate yet together. It overemphasizes the myth of separate but equal facilities. On the other hand, segregation is used as an instrument of intimidation; used to create an atmosphere of servility and inferiority. News, Birmingham, Ala.

If we are to reach an amicable conclusion to the problem of segregation, it is imperative that the non-existent myth of separate but equal facilities become a reality rigidly adhered to and maintained—that segregation is not used as an instrument of intimidation—that it is not used as a device to create an atmosphere of servility—that it is not used to maintain an assumed supercilious superiority. The present practice of segregation does seek to intimidate; it does seek to create an effect of superiority. Jour. 12-9-47

Segregation must be used intelligently with a high principle of purpose to propagate a state of relations that would by far surpass the present unsatisfactory state of existing relations. 12-9-47-Times, South

We should take heed to the admonition given in Romans 13:12: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." CHARLES RUDOLPH.

Route 8, Box 602, Birmingham.

PURSUIT OF DEMOCRACY

Experiences of Rev. Routte Indicate That Prejudice Is Often Responsible to a Word Symbol

By MARJORIE McKENZIE

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier The Editors.)

THE saga of the brown-skinned Negro minister of a Lutheran church in Jamaica, L. I., who rented a turban from a New York costumer and sojourned in Alabama without segregation or insult, is a parable as compelling as any the Bible has laid on the Christian conscience.

M. McKenzie

The experiences of the Rev. Jesse W. Routte, which won a special session of Congress and a royal wedding did not crowd off the front page last week, contain the elements of drama dear to a city editor's heart.

But they also ought to occupy the thoughts of American clergymen preparing Sunday sermons, and I have no doubt that social scientists and psychiatrists will find the material fascinating.

Pittsburgh Courier Sat. 11-29-47

HERE IS A MAN who went South last year and had the difficulties of any Negro trying to travel in Southern territory unknown to him. He is an amboshed creature engaged singlehandedly in jungle warfare. The Rev. Mr. Routte must have decided that there are two ways to handle danger. One of them is to avoid it by staying under cover. The other is to face it, not by matching one's unequal strength against massed power, but by employing one's wit.

This takes courage, for a slip in technique or a lack of imagination is likely to be fatal. The Rev. Mr. Routte has stated that he wasn't trying to prove anything or trick anybody. He just didn't want to repeat last year's indignities and inconveniences.

Courier

BY INTENTION or not, the Rev. Mr. Routte has proved something. He has proved that race prejudice is a problem in semantics. A man in a jeweled turban is not a Negro. Therefore, he does not evoke the response that is called up in the Southern white mind when the word Negro is mentioned or thought to apply to a person or a group. The prejudiced Southerner reacts not to the person but to the symbol.

A man with a brown skin and Negro features who, by the use of a turban or any other method, avoids the connotation, avoids the reaction and the chain response to the reaction. We have always known this as the result of the experiments which have been conducted by Negroes who can pass for white.

They are accepted by prejudiced white people as fellow workers, dinner companions and marital partners as long as their racial identity is not known. When it is, they are as rejected as any Negro of discernible racial characteristics. Obviously, something has gone terribly wrong in a culture whose people have so far substituted abstractions for reality, that is words for people, that they are capable of responding only to the abstractions and cannot even see the reality.

Pittsburgh Courier

IN THE SECOND place, the Rev. Mr. Routte has proved the assertion of all of the scientists, medical and social, that prejudice is an emotional illness, a distortion of the personality. He states that he asked a Birmingham policeman what happens there when a Negro "acts up." The policeman said that they just "knock him down." Strike, beat, shoot, lynch a Negro—all are inhuman acts that have been committed regularly by men who otherwise behave in a normal fashion.

What explanation for such conduct where Negroes are concerned except that in this area of their personalities the prejudiced or sick men? The Rev. Mr. Routte was "acting up" according to Southern standards. He was breaking the segregation laws, eating in white restaurants; he was face to face with a man who would knock him down but for the magic of a turban and the barrier of one word.

We need no further evidence that our society must have new training processes if human relationships are ever to be established on a realistic basis.

Dustin' off the NEWS

By LUCIUS C. HARPER

Defender Chicago Sat. 11-29-47

WHAT THE POWER OF A RAG DOES IN A DEMOCRACY

THE REV. JESSE WAYMAN ROUTTE, pastor of Holy Trinity Lutheran church of New York, is enjoying a hearty laugh—and we join him—over the fraud he instituted against whites in a recent visit to Moblie, Ala. Four years ago when he went there as just a plain and decent colored man he was insulted and Jim Crowed when he sought just ordinary services. Such conduct, on the part of whites, strange to say, only happens in a democracy.

11-29-47

Lucius C. Harper

On his Mobile visit of a week ago, the Rev. Routte went with the same black face, the same intellect—he speaks six languages—and the same mannerly bearing that has characterized his career as a clergyman. But that wasn't enough in itself to command the respect of white Mobile, so he rented a purple turban, wrapped it neatly about his head and refused to speak the English language without adding a Swedish accent. Presto! he became a Hindu and white Mobile bowed in giving him the freedom and courtesy of the city.

He ate in all the swell restaurants, walked and lounged in the lobbies of the best hotels, questioned whites and Negroes about the color line wherever he found it convenient and strolled over the whole city like a foreign potentate. "The turban worked like magic," Rev. Routte said, "I just told them I was an apostle of human relations seeing how other people lived."

* * *

WHILE THIS TRICK is no doubt novel and new to the whites of Mobile, it has been the stock and trade of many Negroes who have tired of color prejudice and seek to defeat it. In New York alone there are probably thousands of bogus Hindus — Negroes wearing turbans. They mostly enter the field of quackery; fortune-tellers and medicine vendors. Some have entered the theatrical field as mind-readers. They find there a lucrative audience for fleecing by giving "private readings" to weak-minded whites. Two of the greatest to operate under this guise were a fellow named Edwards, who went under the title of Prince Jovedah de Rajah, and Al Stoddard, who used the name, Prince Mysteria. Both were clever almost beyond description. They were dined and wined in many southern cities. They always stayed in the most fashionable hotels in Miami and Palm Beach.

Probably the most noted was Jovedah de Rajah. He was very dark with keen features. He was clever in stagecraft and what the trade called a master-mind at "private readings." His clients included many bankers and whites in the commercial world who sought his advice on "futures." I knew both men, Edwards and Stoddard, personally. Many are the times they amused me by recounting stories of their exploitations of whites, principally in the South, while wearing this Hindu headgear. Edwards, who was born in Edwardsville, Ill., stated that the idea came to him as a boy when he saw a "Hindu" medicine man eating dinner in a cafe in his town where Negroes were not allowed. The "Hindu," he discovered later, enjoying what Edwards could not, was just a plain colored man named Charles Sykes who once travelled with Prof. Andes' Medicine Carnival.

Defended Chicago

"IT ONLY takes nerve," Jovedah told me, "but you've got to arm yourself with the proper credentials in case a showdown comes." Meaning, of course, birth certificates from India, etc. Jovedah had all of this. They were purchased in New York where such is available to those who wish to change their racial identities. Asked if a real Hindu were to challenge him regarding his ancestry what would be his defense, Jovedah replied that the caste system of India is so strict and rigidly adhered to that he would become "immediately insulted," show contempt for his interrogator and walk away uttering some sort of manufactured gibberish. Languages of India, he said, are so many and so complicated that the most intelligent Hindu would have difficulty in detecting the fraud. "When whites challenge you, or seem to express a slight doubt," he said, "it was my method to take the play away from them immediately, look at them with utter scorn, and place them in the position of an ignorant man. Under such pressure they cringe and try to apologize."

Sat. 11-29-47

Jovedah de Rajah said his most amusing experiences were gained in the South, especially in Florida where he resided in the fashionable hotels and bathed in the surf with white northerners. He always kept his turban on during his frolics on the beach for the purpose of shielding his purely negroid hair. When questioned regarding this custom, he told the whites that all high-caste Hindus wore special turbans when going into water as respect to one of the great Hindu Gods "Moombab." He told a weird story of this fictitious "Moombab" that was purely an invention of his own. He said it never failed to charm and thrill his white listeners. In fact, they sought more of the tales of India from this former Edwardsville, Ill., "Hindu" who had invaded their white aristocracy by merely draping a colored rag about his head.

* * *

JOVEDAH FINALLY tired of the deception and retired to Idlewild, Mich., where he built what he called Morro Castle, a palatial residence with a smaller house nearby which he utilized as a commercial venture, a roadhouse. It is now called El Morocco. He died in Chicago about five years ago.

It was Dr. Booker T. Washington who said he had a friend who passed himself off as a Hindu, refused to understand the English language, and thereby overcame all color prejudice in the South. So the story is not new, but it can only take place, strange to say, in a Democracy, where a native-born citizen has to resort to fraud in order to be treated civilly.

TRAVELED IN SOUTH

The Rev. Jesse W. Routte, Negro pastor of Holy Trinity Lutheran Church, Jamaica, Queens, who told on Sunday that he wore the rented turban he has on during a visit to Mobile, Ala., and that he was treated like a 'visiting dignitary.'" Associated Press

Queens Negro Pastor in Turban Gets 'White' Service in Deep South

11-29-47 Sat.

Wearing a rented turban and speaking with a "slight Swedish accent," a Negro clergyman of Jamaica, Queens, recently spent a week in Mobile, Ala., and was treated by white civic, social and political leaders like a "visiting dignitary," he reported yesterday.

The Rev. Jesse W. Routte, 39-year-old pastor of the Holy Trinity Lutheran Church, 109-14 New York Boulevard, gave this account of his reception in the Southern city in an interview in which he said he had decided that "in some parts of the South they judge a man by the kind of hat he wears."

Mr. Routte combines his ministerial duties with professional appearances as a singer and pianist, and his trip to Mobile was to fulfill several of these engagements and to lecture at a Negro church. He said he had visited Mobile in 1943 and, on that occasion, had been "insulted and pushed around." He ate in train dining cars reserved for white passengers and also in restaurants in Mobile and in Montgomery, Ala., to which no Negro

had ever been admitted.

In one such restaurant, he said, he asked a head waiter what would happen if a Negro came in to be served. He said the waiter told him that "no Negro would dare come in here to eat."

"I just stroked my chin and ordered my dessert," he recalled.

His question in a similar vein to a Mobile police captain brought, he said, this answer: "If a Negro gives any trouble we just knock him down."

Mr. Routte said that no one ever asked him if he were a Negro, but that he felt at times "like a paratrooper behind enemy lines."

Everywhere he went, he said, he was accorded courtesies, no matter in what strata of society he moved. He declared that he was not trying to "fool anybody," but to "learn something."

"The lot of the Negro in Alabama now is better than in 1943," Mr. Routte observed. "I felt a rising tide of better relations between whites and Negroes."

He said that when he played the piano he used the black and white keys to get suitable effects.

"Why," he asked, "in everyday life, can't the black and whites get along just as harmoniously?"

Mr. Routte was born in Halifax, Nova Scotia, and is a graduate of Augustana College and Theological Seminary at Rock Island, Ill. He was ordained by the New York United Lutheran Synod on May 25, 1932, and has been pastor of the Jamaica church thirteen years. He is a former president of the Queens Lutheran Pastors Association.

Mr. Routte is married to the former Enid Gomez, whom he met while taking post graduate courses at Columbia University in 1938. They have four children, and Mrs. Routte conducts a real estate business at 115-17 Merrick Road, Jamaica, to supplement her husband's $25-a-week salary.

Freedom by Turban

Sat. 11-29-47 41 Sm

The Nation had a good laugh last week over the story about the New York City colored minister who put on a purple turban, changed his accent and was cordially received in trains and restaurants in the deep South although obviously a Negro.

The incident illustrated the utter foolishness of America's racial complex and the fallacy of white Southerners' proud boast that they can "tell a Negro anywhere."

Pittsburgh Pa. Courier

The Alabama whites were completely taken by a turban.

Perhaps we have been going about our job of combatting color discrimination the wrong way.

Apparently what we need to use is less talk and more turbans, more saris and less sorrowful accusations, less blues and more burnouses.

WEEK BY WEEK

St. Louis Argus 41 Smith

By SCOTT PRIDE

ATTACK ON THE SEGREGATED WAY

THE sharp attack on race segregation made by the President's Committee on Civil Rights in its final report, October 29, has drawn attention to other challenges to the practice now being offered by Negroes and civil rights organizations in many fields. The courts are currently flooded with suits attacking the legality of race separation, and strong pressure is being brought upon the federal and state governments to outlaw this form of discrimination. Jm. 12-5-47

The Supreme Court has agreed to hear in December four important cases involving private covenants which exclude Negroes from white neighborhoods. The Justice Department will join Negro attorneys in arguing that such covenants are contrary to public policy.

In the state courts literally scores of cases are pending with regard to Jim Crow practices in transportation, as the result of the 1946 decision in which the Supreme Court declared segregation on inter-state buses to be an "undue burden" on interstate commerce. Awaiting federal court action are several important suits challenging segregation in state-supported educational institutions on grounds of denial of "equal protection" under the 14th Amendment. St. Louis Mo.

Changes Here and There

In the legislative field there is little prspect that Congress will enact anti-segregation measures urged by the Civil Rights Committee in view of the fate of anti-lynch, anti-poll tax, and fair employment practice statutes since sessions. Pittsburgh

But six states have adopted fair employent practice statutes since the end of the war and others have strengthened civil rights legislation affecting Negroes. The new New Jersey constitution, adopted November 4, for example, forbids segregation in the public schools and in the militia. Private organizations, such as churches and labor unions, have also taken significant steps in recent months toward the elimination of long-standing segregatory practices.

Race segregation is established by both law and custom in the South, where more than three-quarters of all American Negroes still live. For a brief period after the Civil War Congress attempted to assure social equality for the emancipated slaves, but its enforcement laws for the most part were declared unconstitutional in the 1870's and the South was left to work out the race problem by itself. Complete segregation of the races in all places of public resort was the result.

Twenty southern and border states now require or expressly permit segregation in public schools. Fourteen require separate accommodations for Negroes and whites in railroad transportation. Southern Negroes are also segregated either by law or custom in most hospitals, libraries, hotels, theaters, restaurants, and other places of public accommodation.

Bans on Segregation

In the North at least 18 states have taken the opposite course and forbidden race separation in public and quasi-public places. But the segregation is widely practiced there despite these prohibitions. In the 10 states where there is no legal provision regarding the practice, segregation of Negroes from whites is frequently as complete as in the Deep South. 12-5-47

In the South segregation is usually defended as a safeguard against miscegenation and race amalgamation. The preservation of "race purity" is a paramount consideration in those areas where Negro population is dense. It is also argued that segregation prevents frictions between the races and reflects a natural desire of whites and Negroes to live with their own kind. A few advocates of segregation frankly admit that they consider Negroes an inferior people and want to "keep them in their place."

Opponents of segregation assert that it is basically undemocratic, that it is a device for preserving a caste system, that it aggravates, rather than ameliorates, the race problem. They particularly emphasize that segregation, in practice, means that Negroes get inferior facilities, despite frequent court rulings that such separate facilities must be "substantially equal."

Speaking Out

Chicago Defender

Condemn Dixie Mob Action

OFFICIALS OF THE Fellowship of Southern Churchmen this week condemned the action of the Columbia, S. C., mob of whites which broke up an interracial camp in Tyrrell County and threatened the students.

Nine white and Negro students, members of the Fellowship headquarters in Chapel Hill, N. C., were engaged in the construction of credit union office and cooperative store building for the "Light of Tyrrell Credit Union" when they were driven from the community by a mob of white men estimated to number around 200, headquarters for the organization explained this week.

Chicago, Ill. Sat. 9-6-47

Both Races Planned the Camp

THE INCIDENT OCCURRED about the middle of August. This was the second year in which the Fellowship of Southern Churchmen had conducted an interracial project in the same community. "Both white and Negro citizens of Columbia," according to Miss Nelle Morton, secretary of the Fellowship, "advised in planning the camp."

Sheriff Ray Cahoon of Tyrrell County accompanying the mob, stated that they were "orderly and there was no violence." Will Norcum, a sawmill operator, acted as spokesman for the mob and ordered the members of the work camp to leave the community by sundown. The students presented their case but to no avail.

All students were either native southerners or resident students in southern colleges. The camp was composed of six white students, two Negroes, a Japanese-American, and a Syrian born student studying at Warren Wilson College, Asheville, N. C. Mr. and Mrs. Jack Anderson of the faculty of Talladega College, Talladega, Ala., were directors of the camp.

"The flare-up came," believes one of the campers, "when a truck load of campers from a similar group in Virginia drove down to spend the day with the Columbia campers. To the people who composed the mob the visitors would look like reinforcements," he said. The mob gathered the night following this visit. The students had been in the community since June 27.

Another Badge of Shame

Sat 9-6-47

HOWARD KESTER, chairman of the Fellowship of Southern Churchmen and principal of Penn School on St. Helena Island, S. C., stated that "The breaking up of the student work camp in Tyrrell County is another badge of shame for the South, and more especially the Christian Church, to bear."

From The New South

Governor's Affair

Journal's Business Office Atlanta, Ga.

Strictly Lily-White

By MODJESKA M. SIMKINS

REDEDICATION Week opened Dec. 5 in Columbia with the "School Day" observance in preparation for the visit of the Freedom Train. The Freedom Pledge will be widely discussed, with students being given the opportunity to sign it. The good-sounding pledge, in part, is "Free to stand for what I think is right; free to oppose what I believe is wrong; free to choose those who govern my country. This heritage of freedom I pledge to uphold for myself and for all mankind."

As a former teacher, I wondered during the entire day what approach black and white teachers, particulary b la c k teachers, are using. To allow any child or youth to sign this pledge without an objective approach to its implications as related to South Carolina, the South, and the nation, would be to commit a sacrilage.

"What shall I tell my children? . . . YOU tell me—'Cause Freedom ain't freedom when a man ain't free."

41 S.C.

* * * *

THEY HAD a great big to-do at the Governor's Mansion the other Sunday afternoon when South Carolinians were invited to meet their 45-year-old governor and his 21-year-old bride during an informal reception. Big headlines, "South Carolinians to Meet First Lady," "South Carolinians Invited to Meet First Lady at 'Mansion' Open House," were followed by "Mr. and Mrs. South Carolina Turn Out 10,000 Strong (later sanforized to 5,000) to See Governor and New First Lady."

Sat.

Said the daily press on Nov. 30, "Several thousand guests expected to attend open house at executive mansion when Governor Thurmond formally presents his bride as the state's first lady. South Carolinians and friends from other states have been extended a blanket invitation." And on Dec. 1, "'Mr. and Mrs. South Carolina' turned out en masse yesterday to meet their governor and new first lady in what was estimated to be the largest reception in Columbia's history . . Gracious Southern Hospitality mingled with strains of music greeted the guests and neighborhood throughout the occasion. Even a touch of Christmas cheer was present." But I cannot agree that "Das All."

Sat. 12-13-47

More significant and positively electrifying is the fact that during this sweet and romantic and "blanket" affair, two paragraphs in a long chapter, long assigned and reassigned "again and again and again," and still unlearned by tens of thousands of dis-franchised, pathologically inert, and politically neglectful Negroes, has been marked in the book again for them to take home and try to get sunk into their noggins. The main point in the first paragraph is "A man who does not either register to vote and vote in all elections, or help to find out why, is no man." If a man is ballotless, it makes no difference whether he wears a Phi Beta Kappa key or nine brass buttons saying Carhartt "overhawls," he is a lost ball in high weeds.

* * * *

BACK TO THE reception: It is known here that at least four Negroes who read the "open-house" invitation made the brazen mistake of thinking that THEY were "citizens," too. And they went up to the mansion for which they are proportionately taxed to support, and were quickly and rudely told by burly males, probably plainclothemen: "This ain't for your kind." One of the four, an honorably discharged World War II first lieutenant, fololwing a check of his precious wallet documents, was told to "git out! You ought to have been out of Columbia three hours ago." Which means that the governor and his bride do not want health, happiness and long life, if their wishes must come from the lips of voteless Negroes on tax-supported premises.

12-13-47

Ah yes, in the eyes of the spirit, as our oldsters say, I see the "old guard" and the "hide-bound" immediately rising to the "pint uh awda" to say, "good for them! They knew good and well what the white folks meant." But the old order changeth.

* * * *

THE STRICTLY on the ball John H. McCray of the Lighthouse and Informer plunges the sword and turns it around in the wound by saying, "The Governor of South Carolina is the leader of all the people, not just the white people. The house in which he lives is maintained out of public funds, just as is the State House. Every citizen has the same legal right to visit on these premises. The color of the skin doesn't enter into the picture."

"On the other hand," McCray continues," these experiences are healthy. They demonstrate more firmly than a thousand speeches . . .the problem confronting Negroes . . . . under this one-race governmental system. Had the Governor been elected to office by Negroes as well as whites, no one would have dared to shunt off Negroes calling to say 'God Bless You.' And the day which sees Negroes electing men will produce no embarrassments and shunting away." Ain't it the truth?

Negro Accidentally Touches White Woman; Is Jailed

HOUSTON — (ANP) — It has never paid for a Negro man to touch a white woman on purpose in Texas and a Negro who accidentally touched one on a crowded bus here this past week is in jail charged with aggravated assault and five other men who are said to have told the man not to allow himself to be arrested are also in jail charged with resisting arrest.

A level headed young white policeman, off duty but in uniform, was all that averted a possible race roit on the bus.

Those arrested included Stewart Smallwood, 19, charged with aggravated assualt; Ezekiel Pool, 19, Cari Boyd, 20; Juler Gladney, 17; Percy Milton, 19; and Mrs. Inez Penn, 35. The arresting officer was Policeman W. C. Poole.

According to Smallwood, the incident started when he got on a bus and went to the rear to take a seat (all Negroes are seated in the rear in Houston). As he started to take his seat the bus gave a lurch and he grabbed at the hand rail on the seat in front of him. Smallwood said he inadvertently touched the arm of Mrs. Lucille Acosta, who had her arm across the back of the seat.

John Acosta, the husband, is said to have asked the man "What is the idea" and Acosta said Smallwood replied "Want to make something out of it" and stood up with a knife in his hand.

Acosta made his way to the front of the bus where he told his tale to the driver who advised him to tell his story to Officer Poole who was on the bus and on his way home.

The cop made his way to the back of the bus and spoke to Smallwood, telling him he was under arrest. Poole said the man stood up with a dirk in his hand and the other men told Smallwood he had not done anything and he did not have to go to the station with the officer.

The bus driver in the meantime had pulled to the curb and the officer advised the white couple to get off the bus. Smallwood refused to get off the bus and the officer advised the driver to close and lock the doors while he got off and phoned for reinforcements. Two squad cars with four officers arrived and put the six Negroes under arrest. Other Negro passengers remained quite and took no part in the fracas, the cop said.

A search of the six failed to disclose any weapons on any of them but a dirk and razor were found under the seats. The driver claims he later found another knife under the seats.

No action was taken against the white couple who fomented the trouble.

41 1947

Utah

YES, THE MORMONS SMELL

Afro-American ~ Baltimore, Md.

Governor Thomas E. Dewey and party, looking for votes in Texas and the Far West in the coming Republican National Convention, stopped off in Salt Lake City Utah, last week.

This reminds us to say to all AFRO readers: In your travel, avoid Salt Lake City and the Mormons as you would sin and poison ivy.

41 Sat. 7-26-47

Joseph Smith and the cultists who built up the State of Utah have an anti-colored attitude which is as nasty as anything in Dixie.

There are only a few colored people in the entire State (1235, U.S. Census, 1940), but the Mormons boast that no colored person can get accommodations in a hotel or buy a meal in Salt Lake City.

The next time you hear on the air the famous (?) Mormon choir from Salt Lake City, turn up your nose. The Mormons smell to high heaven.

—Staff Photo

Vandals Leave Their Mark at Fine Arts Museum

G. Watson James, Museum Official, Points to Scar

Officials of Museum Blame Racial Bigots Upon Finding 6 Canvas Paintings Defaced

Defacement of six paintings currently on exhibit at the Virginia Museum of Fine Arts was discovered yesterday by officials at the museum who were quick to ascribe the vandalism to "a crackpot or crackpots" bent on stirring racial ill feelings.

Four of the damaged works of art—on exhibit as the best in the Southern contemporary field—were paintings in which Negroes were used as models.

Thomas C. Colt, Jr., director of the museum, described the mutilation of the canvas paintings as "apparently a deliberate and malicious deed of vandalism aimed at the Negro race."

The paintings were apparently the brunt of vandals on two occasions last week. The canvas was not slashed or pierced, but on both instances was marred by what the director believed to have been a "semiblunt instrument"—possibly a nail or a dull knife.

Four of the damaged paintings were included in the Southern States Art League exhibit, displaying contemporary art here for the first time in its history. The other two works were from the Virginia Art Exhibit, presented in Richmond biennially.

Value Set At $1,500

All of the paintings are owned by Southern artistst—two of them Virginians—and were loaned to the museum for display. All were on exhibit in the main gallaries on the second floor of the building.

Official estimate of the value of the damaged canvases was placed at more than $1,500.

Mr. Colt saw the fact that four of the damaged paintings were studies of Negro faces as something more than coincidence. Although seven groups of school-age children toured the museum on Thursday and Friday, when the deeds apparently were committed he said he saw no "stronger reason to suspect a child than an adult."

He said the individual owners of the paintings probably would have to accept the loss, as the museum was relieved of responsibility for the canvases when they were placed on display. The exhibits, lasting for approximately a month, are to end Wednesday.

The director said he did not plan to notify police of the matter but said his guard detail would be doubled.

G. Watson James, publicity director for the museum, saw the episode as "definitely" the outgrowth of racial bigotry.

Damage Is Cited

He pointed out that only two of the pictures were of subject other than Negro men or women. One of these, he observed, depicted a Mexican scene; the other, which he believed was only slightly damaged and could have been done inadvertently, was of a Southern landscape.

He pointed out a part of the damage.

"Belle of the Ball," a touching study of a young Negress in what appears to be her first party dress—the mouth of the subject is disfigured and scratched. This painting is owned by Mary Jane McLean, of Fort Worth, Texas, and is valued at $125.

"Negro Head," a close-up appraisal of a Negro youth, owned by Maltby Sykes, of Auburn, Ala., and valued at $300. This painting was disfigured by a deep gash across the cheek of the subject.

A painting known as "Liza" and owned by Richmond Artist Mary Alice Morton, of 20 North Allen Ave., was among the damaged. Valued at $70, the study of a Negro girl was scratched and disfigured.

"Terrace Road," owned by ack Whitney Clifton, of Hampton, and alued at $825, was slightly damaged. Mr. ames believed this could have been done with a sharp fingernail, or possibly with a ring on the finger of a person gesticulating before the painting.

Other Works Damaged

Other damaged works were:

"Farm Boy," by Elsie Mangum, of ackson, Miss., valued at $150;

"Mexican Pastoral," by Corrie McCallum, of Charleston, S. C., valued at $100.

Mr. Colt discounted the possibility that the paintings were defaced by someone who "broke into" the building during the night hours. He said it appeared to have been done during the museum's open hours, and said attempting to identify the vandals would be "like looking for a needle in a haystack."

Mr. Colt said some of the paintings probably could be retouched by the artist, but could hardly be returned to their original state. He believed the matter could fall under the jurisdiction of the State police, but said his present plans did not call for taking it up with the police.

He said it was, to his knowledge, the first instance of vandalism in the history of the 12-year-old museum.

Hitler's Ghost Comes to Richmond

RICHMOND, Va.—An increasing wave of anti-Semitism was seen this week here when Mrs. Dorothy Hopper Ancarrow, member of the Henrico County Board of Zoning Appeals reiterated her declaration that she did not want "to see a 'little' Jerusalem" in Henrico County's fashionable west end.

The Henrico County Zoning Board has refused to grant a Jewish contractor the right to build a $15,000,000 Housing project in that area.

The case was appealed before Judge Julien Gunn of the Circuit Court and the hearing took place this week-end. The Judge has not as yet ruled whether he will uphold Mrs. Ancarrow.

The Communist Party has urged Judge Gunn to remove Mrs. Ancarrow from the Zoning Board. Judge Gunn appoints members of the Board.

Showing the close relationship between the growing attacks through lynchings and police terror on the Negro people and the anti-Semitic increase, the Communists declared that "this is a continuation of the Hitlerian 'pure Aryan' propaganda which cost the lives of millions of democratic loving peoples throughout the world and must be stamped out everywhere it rears its odious head."

The telegram to Judge Gunn reads in part:

"Anti-Semitism is rapidly being spread by the bigots, racehaters and native fascists throughout this state and our nation in so-called 'respectable' circles as was evidenced in the past session of Congress. It is inseparable from the increasing wave of lynching by the 'white supremacists' in the South the growing terror against the Negro people. It is part of the entire Jimcrow and segregation system. Now it expresses itself in establishing 'ghettos' and segregated living areas in this state of Thomas Jefferson and George Mason who abhorred and fought such vicious ideologies.

"This outrage is fascist and will further increase the deliberate instigation of race hate and intolerance. Anti-Semitism and racehatred will inevitably lead this country into the hands of the Native fascists as it did in Germany.

"Coming from a public servant, appointed by you (Judge Gunn) it is intolerable and must not continue another moment. We respectfully urge you to immediately dismiss Mrs. Ancarrow as a member of the Henrico Board of Zoning Appeals."

$40,000 SMILE—Clarence M. Wood, prominent business man of Lexington, Va., is shown with part of his family as they received a $40,200 check for the winning ticket in the English Derby. Not long ago the Wood family also inherited an estate and sum of money totalling approximately $100,000. Pictured above, from the left, are Mr. and Mrs. Harry W. Wood, Mr. Wood. Clarence M. Wood Jr.. Mrs. Wood. and Edward T. Wood.

Southern Justice

(41)

THE black robes of Louisiana justice apparently cover up the same kind of Negro-hating rottenness as the white robes of the Ku Klux Klan. Daily Worker

A Louisiana federal jury has just acquitted five men who flogged a Negro to death and left another, 17 years old, for dead. It is this young boy, survivor of a brutal beating, who testified against the killers.

But his personal recognition of the men was of no avail. Wed 3-5-47

The highest officials in the land are setting the style for this kind of cynical support of the "white supremacy" code. Is it not a fact that neither J. Edgar Hoover's FBI nor Attorney General Clark have launched a determined effort to get the killers of five Georgia Negroes, murdered four months ago? A brief, perfunctory investigation, a shrugging of shoulders and then the closing of the incident. Such has been the treatment of the Georgia massacre at the hands of the highest government agencies in Washington. New York, N.Y.

The conclusion is inescapable that leading government circles are not too eager to see the "white supremacy" tyranny challenged or undermined.

"There is a "gentleman's agreement" to let the lynchers and criminals have a pretty free hand.

But the "white supremacy" walls, stained with the blood and tears of countless victims, will not stand forever. They are cracking even now as the terrific ferment among the southern people—Negro and white—rises higher all the time. Neither the black-robed judges who condoned murder two days ago, nor any other agency of oppression will be able to save the lynch system and its "white supremacy" vileness.

Too Much Hypocrisy

Editor Constitution: Permit me to commend your article in Sunday's Constitution. It is gratifying to see someone with authority speak out in meeting and expose this situation for what it is.

There has been so much sham and hypocrisy indulged in over the issue of White Supremacy that the rank and file of the people have been thoroughly deluded. Anything that can be done to show up the self-seeking politicians who use the "nigger loving" argument for their own ends constitutes a real service to all concerned. Wed 3-12-47

I think people who have spent their lives alongside the Negro cannot help but realize that the present approach is wrong. There is no justification in depriving anyone of the things he has earned. Educational qualifications applying equally to whites and Negroes will go a long way toward peaceably solving the problem. Atlanta, Ga.

I trust that your plain and straightforward summary may be productive of much good.

E. R. SCHOEN.

Atlanta.

White Supremacy Top Georgia Issue, Asserts Talmadge

Tallahassee Times Union
Jacksonville, Fla.

ATLANTA, Ga., Aug. 16. (AP)—White supremacy will be the number one issue in Georgia's 1948 campaign for Governor—and that's the word of Herman Eugene Talmadge. Sun. 8-17-47

In reply to questions by the Associated Press, young Talmadge declared today his father's platform would be offered exactly as the late Eugene Talmadge expounded it in 1946. And although he has not formally announced for office, Herman left no doubt that he will run for Governor on this platform a year hence: Sun. 8-17-47

1. White rule in Georgia, guaranteed by law.
2. More rural roads, completing the system.
3. More rural hospitals, by matching U. S. funds.
4. More old age pensions, by wider distribution.
5. Rigid economies and trimming of State payrolls.
6. Greater aid to veterans under the GI Bill of Rights.
7. No new taxes. Make the most of what is available.

Said Talmadge: "Issues of the gubernatorial campaign of next Summer will be the same as the issues of last Summer. The people of Georgia placed their stamp of approval on the platform of Eugene Talmadge. This platform has not been carried out. Sun. 8-17-47

"The most important plank in my father's platform last Summer was to restore white rule in Georgia and enact legislation designed to maintain white rule. The people of Georgia do not want the negro bloc vote to be the balance of power in this State; they do not want hundreds of thousands of illiterate negroes casting ballots in primaries in Georgia on orders of the radical element of the East."

Broadway Beat

Daily Worker N.Y. N.Y.
by BARNARD RUBIN
Wed. 5-28-47

EUGENE TALMADGE *is now busily engaged in organizing "white supremacy" clubs down South. Members and potential members are given cards on which they sign pledges to do everything in their power to prevent Negroes from voting.*

This is in direct violation of the Federal Civil Rights statute which provides for prosecution when two or more persons conspire to deprive any person of any rights guaranteed by federal law. Wed. 5-28-47

The Department of Justice and the FBI are perfectly aware of this—but Attorney General Tom Clark and J. Edgar Hoover are doing exactly nothing about it. . . .

For White Supremacy

Courier-Journal Fri. 1-24-47

I can overlook your attack on "Southerners who disserve the South and the Senate," but this thing of printing the picture of a Jap, and announcing that he had won a scolarship at a university is a shame! Why not an editoral on that? Can it be that none of you gentlemen were involved in this recent most terrible of wars? Louisville, Ky.

Look at that face! Shame on you for daring to pollute a public paper with his likeness! Fie!

The next thing we know you will sponsor a wop for Governor of our fair State. I'm too upset to write more, but please, stop these stupid blunders, these insults to the white race, your own race, I presume.

Elizabethtown. FRANKLIN W. C. MONROE, III.

St. Louis, Mo. Argus

"WHITE SUPREMACY"

The slogan, "white supremacy", is the driving force in those white people of the South who are unwilling to abide by the results of the War, or by the Constitution of the nation. They are the same white people who insist upon being permitted "to work out their problems", but, at the same time deny any right to the Negro people to work out their problems.

Fri. 8-29-47

Through the labor of the slave, these people were lifted out of poverty, and were brought to a status of comfortable living. Some few arrived at a status of opulence. They indulged themselves in idleness, holding to the idea that work is for slaves only. White ladies and gentlemen do not work.

These people are so disillusioned, they imagine slavery will continue forever. The name may be changed, but the practice will prevail. Because they have been allowed to follow their own vicious ways, they have come to think that they can outwit the other sections of the nation as they once thought that one rebel could whip a dozen yankees. They deliberately set up a government of oligarchy and oppression.

With the democratic primary upset by the United States Supreme Court, these unemancipated white people of the South decided to make their last stand, under the slogan, "white supremacy".

Gene Talmadge, elected governor of Georgia, and Theodore G. Bilbo, elected senator of Mississippi were the outstanding leaders. They both are dead now.

Talmadge had come into the governorship without a majority of the votes of his electors. His certificate of election was being questioned. In the midst of the political confusion, an incurable disease had laid its hand on Talmadge and before the arrival of the day of his inauguration he passed from this life.

Fri. 8-29-47

Theodore G. Bilbo, the other vigorous leader of "white supremacy", elected senator from Mississippi, was investigated by two committees from the Senate. The first committee investigated Bilbo's conduct during the primary and the regular election. While the committee has made no report to the Senate, it is known that there are serious charges against him, on account of his attitude and treatment of Negro voters.

The second committee investigated Bilbo's relation with managers of defense plants. They found that he had received numerous gifts from these managers for services rendered their plants.

As a result of these investigations Bilbo was not permitted to take a seat in the Senate.

If the leadership for "white supremacy" is to keep up this rate of losses, it may be a question whether the cause can continue to supply its champions.

41 1947

Wisconsin

Co-Ed Fights Eviction Over Negro Escort

Afro-American
Sat. 10-18-47 Baltimore, Md.

MADISON, Wis., Oct. 30 (UP).—A 20-year-old University of Wisconsin coed, evicted by her landlord because she permitted a Negro student to escort her home from a campus inter-racial party, said today she would present the case to the university student board.

Miss Iris Alexander, a brunette junior from New York City, said she was asked to vacate her quarters in a private rooming house owned by Mr. and Mrs. Arthur Rupe after her date with the Negro Saturday night. Sat. 10-18-47

The Rupes said they also had asked another student, Miss Constance Felton, 19, Brooklyn to vacate her quarters for "sympathizing with Miss Alexander." Miss Felton, however, said she intended to stay in the Rupe home until after her final exams in two weeks.

Miss Alexander, chairman of the social relations committee of the University Student Board, attended the party Saturday night at the University Student Union. The party was one of a series of social "get-togethers" held on the campus to give students a chance to get acquainted with those of other races and from other countries.

After Miss Alexander came home with the Negro, she said, she was stopped by Rupe who told her she must leave. 10-18-47

"We asked her to leave because she went out with a Negro," Mrs. Rupe said. "We have no prejudice as far as religion is concerned but we consider that a private home is no place for inter-mixing."

Miss Alexander now is living with friends while university housing officials try to find her a permanent place.

The mother of Iris Alexander, interviewed here, said yesterday she respected her daughter's stand against racial discrimination.

"I don't care whom she associates with as long as she leads a clean, decent life," said Mrs. Nathan Alexander, the mother, of 230 W. 90th St. 10-18-47

"My daughter feels very strongly about racial discrimination," Mrs. Alexander stated. "She feels that the people are always talk-